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1939

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In This Issue

An International Baptist Magazine

# MISSIONS

## UNSHAKABLE UNITY AMID OVER- WHELMING DISASTER

By  
J. H. Rushbrooke

## TEN THOUSAND MILES OF HOME MISSIONS

By William B.  
Lipphard

## CHRISTIAN YOUTH IN AN UNCHRISTIAN WORLD

By  
Walter White

VOLUME 30  
NUMBER 8

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### TANIMOLA AYORINDE

The son of a Yoruba Chief of Nigeria, in brilliant yellow and green costume, before the microphone as he responded to the Roll Call of the Nations during the opening session of the Baptist World Congress at Atlanta. Behind him in meditative contemplation sits George W. Truett who presided at the Atlanta Congress. See MISSIONS, September, 1939, pages 406-420



## WHO'S WHO

### In This Issue

**G. Pitt Beers** is Executive Secretary of the Home Mission Society.

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**Elsie Chapman** is the wife of the pastor of the Oak Park Baptist Church, Chicago, Illinois.

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**A. F. Groesbeck** is a retired missionary from South China.

**Dryden L. Phelps** is a missionary in West China, in service since 1920.

**J. H. Rushbrooke** is the President of the Baptist World Alliance.

**Walter White** is pastor of the First Free Baptist Church of Greenville, Rhode Island.

**T. V. Witter** is a missionary in South India, in service since 1912.

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## THE FIRST WORD

OCTOBER marks the beginning of the peak subscription period for this magazine. During the next four months approximately 15,000 annual subscriptions will expire. Perhaps yours will be among them. If so, will you not promptly see your Club Manager and arrange for its renewal, or send your remittance direct to the magazine office. By so doing you will help MISSIONS maintain the upward subscription trend which is now in its 7th year.

THE QUESTION BOX  
OCTOBER

NOTE—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Only one person per 10 square miles—where?
2. How many Baptist churches held vacation church schools last year?
3. Who served as Christian Americanization missionary in Chicago?
4. Who is Mrs. R. W. Hollinger?
5. What is scheduled for December 27-30?
6. Where are 456 students of medicine and dentistry?
7. Who has been handed no light task?
8. What is adequate to steady the passions of men?
9. Where are cows sacred?
10. What is not limited to the American South?
11. Who is Ho Bei Hen?
12. Where did England send a warship in 1791?
13. Who was graduated from Radcliff College?
14. What department is now in its 85th year?
15. What is the root cause of most of Japan's difficulties?
16. Who is Barbara B. Sturges?
17. What is the meaning of *tso-pu-te*?
18. To whom were twins born on June 28th?

## QUESTION BOX PRIZES

## Rules for 1939

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1939, to receive credit.

## MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

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OCTOBER, 1939

No. 8

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### Again Upward in August

The summer season is always a light subscription period for magazines. Yet August, in spite of its hot weather and its vacation absences, maintained the upward subscription trend for MISSIONS. The month brought 995 subscriptions as compared with 968 in August a year ago, or a modest net gain of 27 for the month. So the score, since the up trend began in the spring of 1933, now stands at 71 months up and only 5 months down.

MISSIONS depends on YOU to keep that record up, especially during the big subscription months that lie ahead.

## LETTERS

### From the Editor's Mail Bag

After so many hits, I fear that you have now made an error! In your editorial, "Have We Been Fair with Our Constituency?" you practically apologize for urging Baptists to give more generously to missionary causes. You have decided that they are so poverty-stricken that they cannot give any more. When we read that 1,500,000 Baptists gave not quite \$2,500,000 last year to all of our Northern Baptist missions, that is considerably less than \$2.00 per member per year. Are we that poor? Like all good salesmen, you and I should ignore the "can't afford" alibi, and drum up some real interest in the best investment in the world, Christian missions. That's our job!—*Rev. Howard B. Pilcher, Minneapolis, Minn.*

I must write to thank you for your editorial, "Have We Been Fair with



Our Constituency?" It is the most sympathetic and fair message that has come in a long time. More than that, it is TRUE. For the past eight years conditions have been deplorable throughout our churches, especially the small city and rural churches. Pastors' salaries in many cases have been cut even more than missionary contributions. Churches have been closed for lack of funds. Farmers have been living on borrowed money, or have lost their farms, etc. Yet some of our leaders have seemed largely unaware of this situation and have bestowed upon us mainly exhortations because our missionary gifts were falling off. When, in 1933, a leaflet was issued which suggested that Baptists climb down by slow degrees to the level of simple missionary living, I refused to circulate it. Conditions are somewhat better today than they were in 1933. Nevertheless, I am glad that you have voiced the situation and your sympathetic appreciation of it.—Rev. George C. Alborn, Antigo, Wis.

I wonder constantly at your ability to make of MISSIONS a magazine which never loses its interest and is always attractive.—Rev. Arthur W. Cleaves, Providence, R. I.

I want to add my appreciation of MISSIONS and my congratulation over the fact that you are the editor of the best magazine of its kind of which I have any knowledge.—Pres. W. P. Behan, Sioux Falls College.

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## Over The Brink

CARTOON NUMBER 62 BY CHARLES A. WELLS



MANY of the teachings of Jesus, especially such as the inheritance of the earth by the humble and the meek, have often been regarded as too idealistic and impractical. History, however, seems to judge otherwise. Haughty kings of France, riding over the people for generations, at last perished under the trampling sweep of the avenging masses of common men. Recall the humble capitulation of England's King Charles. In a Siberian cellar the bejewelled Romanoffs of Russia met their bloody end.

Today's pattern is slightly different. Yet the conclusion will obviously and inevitably be the same. Men strut in power at the expense of silent and temporarily subdued multitudes. The humble and the meek toil endlessly to produce guns while they lack butter and bread. Under tilted bayonets they salute noisily, but within their hearts there is bitterness and resentment.

Some day there will be the flash of an assassin's thrust, or the inevitable hand of time on mortal man. Some day whole nations may be led over the precipice. The world will tumble and crash. When it is all over, we will discover again that only the meek can inherit the earth.—CHARLES A. WELLS.



## BACK TO YESTERDAY

*Reproduced by courtesy of The New York Times*

*This striking cartoon appeared originally in The New York Times on August 16, 1914, and was reprinted in its issue of September 3, 1939*

*At the left is a photograph of a modern long-range gun in England's heavy artillery*

# MISSIONS

VOL. 30, NO. 8



OCTOBER, 1939

## Back to Yesterday's Madness

**O**N the Editor's desk lies a cablegram from the new President of the Baptist World Alliance. Dated August 25th, its appeal now seems tragic with futility.

In these hours fraught with terrible possibilities I earnestly appeal to all Baptists in the United States and Canada to continue earnestly in prayer both privately and publicly that war may yet be averted and peace preserved and that confidence and cooperation may replace suspicion and fear.

Who can now pray that war may be averted? Once again in our lifetime millions of young men who desire only to live and work and love and establish homes, must march into another dreary hell of mutilation and death. Fair cities will soon be heaps of ashes. The finest works of man will vanish in smoke. Widows and orphans whose name will be legion must again pay the final cost of this madness.

What has caused this horrible catastrophe? Events and personalities are alike responsible.

Obviously the Versailles Peace Treaty is a major cause. Today's disaster is the result of yesterday's vengeance. Long ago Senator W. E. Borah said: "The revision of the Versailles Treaty is prerequisite to peace." For 20 years men have urged that. Nobody did anything except one man. He did it the wrong way.

American isolation is responsible. After sending millions of soldiers to France and spending billions of dollars, America repudiated the League of Nations and for 20 years left Europe to flounder in its mess. With American support the League could have preserved world peace.

Blind leadership is responsible. These have been fateful years of blundering diplomacy, of stupid statesmanship and incredible hypocrisy. Germany was completely disarmed after the

war. Instead of also disarming, the other nations killed the Disarmament Conference. Having sown dragon's teeth, they reap another harvest.

World imperialism is responsible. Back of all the alleged issues of the new war is the selfish rivalry of imperialism. "This new war," objected Mr. John McGovern in Britain's Parliament, "will be a hard, soulless, materialistic struggle for gain and the protection of selfish interests." And from Berlin wrote Mr. Otto D. Tolischus, correspondent of *The New York Times*:

Once again all European issues boil down to the one that precipitated the last war, namely, whether Europe is to live under German hegemony or under a balance of power in which England controls the balance.

To settle that issue the price that women and children must pay is too high.

Above all, one man must bear responsibility. For seven years as this man rose steadily to power, the whole world has been under an unbearable strain. Its plans and hopes, its security and peace, depended on the unpredictable decisions of a dictator. Eventually the strain had to end. "We have no quarrel with the German people," said Prime Minister Chamberlain.

In this catastrophe one institution stands free from blame. The Christian missionary enterprise remains the *one unifying agency in a shattered and divided world*. It has preached world peace, urged disarmament, proclaimed friendship, condemned prejudice and renounced war. It has proved that fellowship in Christ rises above all racial and national lines.

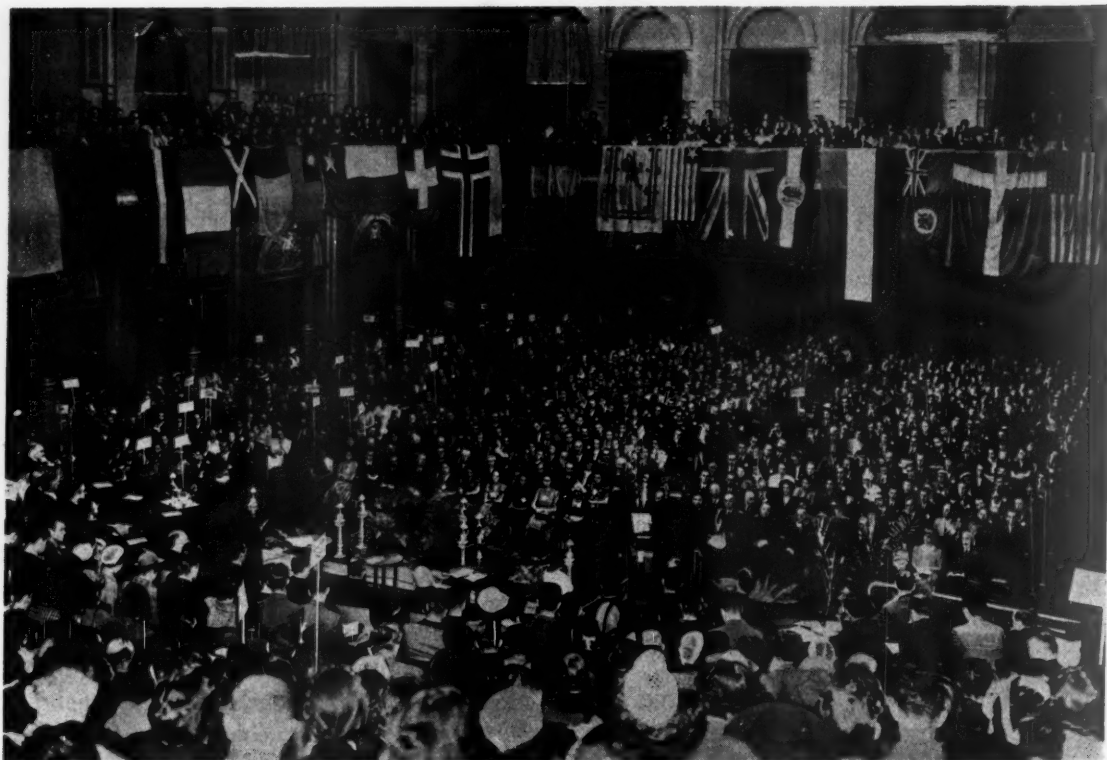
So the world returns to the stark madness of yesterday. At frightful cost it must learn anew that "all they that take the sword shall perish with the sword."





# The World Today

*Current Events of Missionary Interest*



*The World Conference of Christian Youth at Amsterdam, Holland. See pages 487-489*

## ***Christian Missions Still Carry On After Another Year of War in China***

**T**HE war in China has reached a stage of virtual stalemate with no large scale military development for nearly a year. The Japanese have been active in a coast blockade which resulted in June in the occupation of Swatow and in interference with communications through Ningpo, the gateway to Baptist mission stations Shaohing and Kinhwa. Air raids in West China have been intensified in an effort at terrorization. On August 19th about half of Kiating—a city of no military importance—was laid waste. In these raids, the Chinese have learned better how to protect the population. The attempt to pacify and organize the occupied territory, politically and economically, has been unsuccessful. Chinese unity and the determination to resist seem essentially unimpaired. Last summer's amazing treaty between Russia and Germany will have large effect in the Far East and much depends on the terrible developments in Europe. It is no time for liberty-loving people to desert China. Americans cannot but approve the

steps our government appears preparing to take to bring to an end our indirect coöperation in the effort to subjugate the Chinese people.

In the meantime the work of our missions goes on. Schools closed a successful year. They are reopening, though there is still some uncertainty as to plans in Swatow. All hospitals show increasing patronage. They have won a large and abiding place for themselves in their communities. In spite of dangers and difficulties, the churches maintain their worship and witness. Training work for lay leadership has made notable advances in West China.

When Swatow was taken the Japanese army maintained much better discipline than formerly, and avoided interference with American property and personnel. The University of Shanghai has been allowed to make repairs necessary to halt weather damage. Recently permission was given for some missionaries to return to the campus. The Japanese have discovered the great influence of the missionary and the Christian movement in China. They are both jealous of this influence and eager to exploit it for their own ends.

### **Three Score Years and Ten for Mahatma Gandhi**

ON October 2nd Mahatma Gandhi will be 70 years old. He not only continues to hold the attention of India, but he is also recognized the world over as one of the really great men of our time. In recent years he has given the major part of his time to the welfare of the depressed classes.

The secret of Mr. Gandhi's wide and continued influence is three-fold, namely, (1) simplicity and utter disregard of self; (2) the large place that religion holds in his life; and (3) his willingness to sacrifice for a principle, as shown by his imprisonment and his expiatory fasts that have led almost to his death. Although he is a Hindu, his religious positions have been modified by his reading of the New Testament. "I can see that life persists in the midst of death," he says, "truth persists in the midst of untruth, light persists in the midst of darkness. Hence God is life, truth, light and love. He is the Supreme Good."

His political leadership is still strong. When Lord Linlithgow arrived in India as Viceroy, he at once conferred with Mr. Gandhi. When Mr. Subhas Chandra Bose was this year elected President of the India Congress Party against Mr. Gandhi's wish, the Congress itself declared its adherence to Mr. Gandhi's program and requested the new President to appoint the Congress Committee for the year in accordance with Mr. Gandhi's wishes. And he is one of the world's foremost opponents of war and advocates of peace. Of war he says:

The world's greatest spiritual teachers have taught and exemplified in their own lives that an evil thing can only be destroyed by good means, and never by evil means, and any sort of violence . . . is undoubtedly an evil means. . . . Whether so-called democracies live or die, war will never end war. It will only end when at the crucial moment a body of pacifists have at any cost testified their living faith by suffering if need be, the extreme penalty.

## **Remarkable Remarks**

HEARD OR REPORTED HERE AND THERE

THE PROBLEMS THAT CONCERN THE WORLD at this moment are only the reproductions on a large scale of the jealousies and suspicions of every-day individual life.—*The Duke of Windsor.*



SO SERIOUS IS THE EMOTIONAL REACTION in America today, so easily can politicians who need support, and war-mongers who profit from enlarged armaments, and fanatics with bitter prejudices, and good men and women with humane feelings, all together whip

Millions the world around will wish for Mr. Gandhi on October 2nd many more years of his unique and unselfish life.

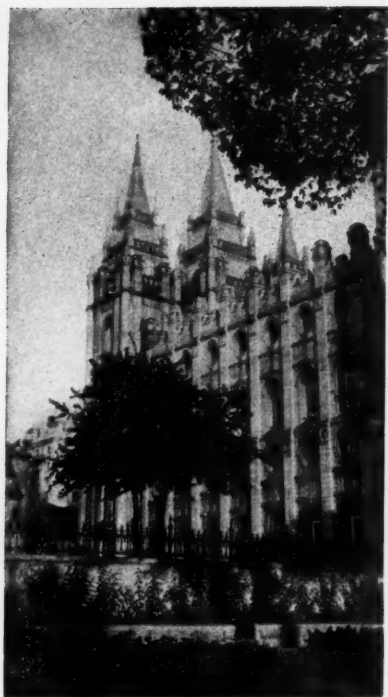
### **Holy Water from Rumania to Consecrate a New York Church**

HOLY WATER was brought all the way from Rumania to 89th Street in New York City in order to consecrate the new Rumanian Orthodox Church. In the presence of Radu Irimescu, Rumanian Minister to the United States, and Rumanian Consul General Andrei Popovici of New York, the front steps were sprinkled by Rumanian Bishop Policarp Morusca. In his sermon the Bishop emphasized "the modest beginning which this building represents and which is in keeping with the fundamentals of Christianity." (Was he aware that the Baptist movement in Rumania had had similar modest beginnings and that it has been ruthlessly suppressed by the Rumanian orthodox church?) The church is a remodeled four story house and what was formerly the dining room now houses the altar. At the consecration service it was announced that the material used in the Rumanian building at the World's Fair would be used later in erecting a permanent church edifice. Two Episcopal clergymen of New York assisted in the consecration. At its conclusion, as reported in *The New York Times*, the Bishop paid tribute to American hospitality. "Spiritually I consider myself an American," he said, "because I am in agreement with everything America stands for." If the Bishop is sincere he must also stand for the American principle of religious liberty. He should inform his ecclesiastical superiors in Bukarest that since a Rumanian Orthodox Church can be established in New York City without police interference, government registration, or statistical limitations of membership, it ought to be possible for Baptist churches to be likewise established in Rumania.

up the popular indignation, that one of our most competent journalists says, "It would be easier to carry America into another war now on a wild and rising tide of anger than it was in 1917."—*Rev. Harry Emerson Fosdick.*



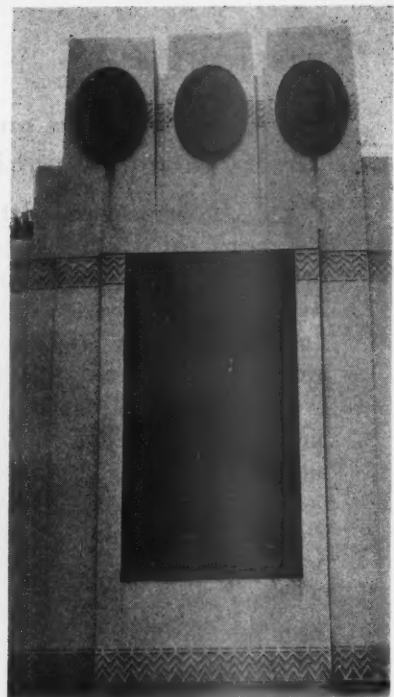
THE HOPE OF SOCIAL STABILITY lies in those persons who can think straight in the midst of mob hysteria. In such situations a clear head is better than a crammed mind.—*Rev. Ralph W. Sockman.*



## Ten Thousand Miles of Home Missions

See article on pages 457-463

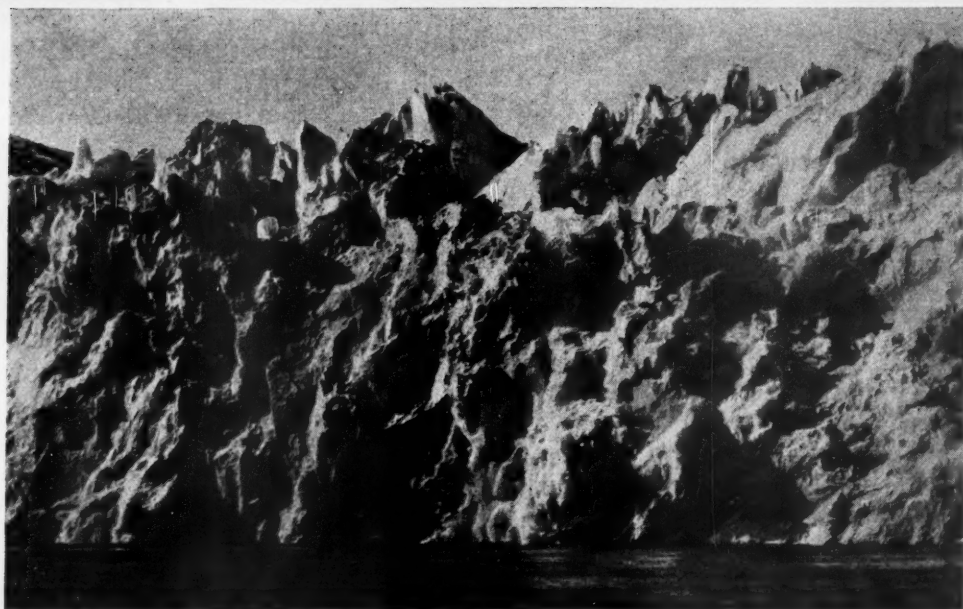
**RIGHT:** *The tablet in memory of Oliver Cowdery, Martin Harris, and David Whitmer, three men who claimed to have seen the golden plates alleged to have been discovered by Joseph Smith in 1830*



**ABOVE:** *The Mormon Temple in Salt Lake City*

**RIGHT:** *Majestic Alaska scenery*

**BELOW:** *An Eskimobaby. Would you call him a "Midnight Sun"?*

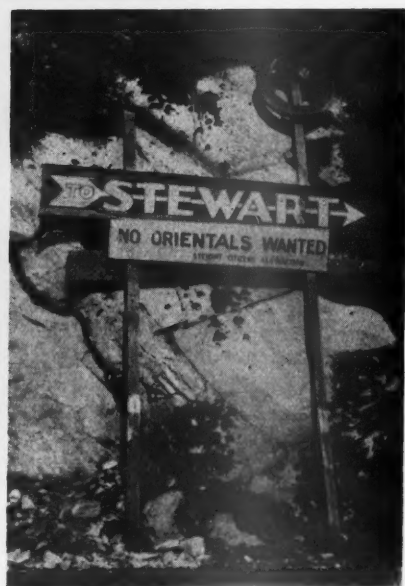


**TOP CENTER:** *A trim steamer in one of the fjords of Alaska*

**BELOW:** *The sign on the road to Stewart, British Columbia. Here is photographic evidence of race prejudice*



**ABOVE:** *A lonely station between Jasper Park and Prince Rupert. The people are Indians who have just said farewell to their friends on the train en route for a summer's work in the canning factories*





# Ten Thousand Miles of Home Missions

*Impressions of a transcontinental journey from New York by way of British Columbia and Alaska, down to Los Angeles and return to New York*

By WILLIAM B. LIPPARD

ALL of my boyhood was spent in Buffalo, N. Y. Along toward the middle of my father's 15-year pastorate, the news was flashed across the earth that gold had been discovered in the Klondike region of Alaska. Once again the lure of gold stimulated the greed of man. From every section of the United States men of all ages started on a trek to Alaska, each hoping to beat the other fellow to a claim stake that would make him rich. The gold fever seized also one of the promising young men in my father's church. Well do I remember his farewell call at our home. Months later a brief message came from him. That was all. He was never seen or heard from again.

That was 40 years ago. The name of this young man has been forgotten, but the memory of his going out into the night still abides. It left a lasting impression. For 40 years I have cherished a hope and have dreamed a dream of some

*The Greek Orthodox Church in Melville, Canada, where the Editor attended a service of prayer for England's King and Queen on their long tour*



day seeing Alaska. And thus it happened that two weeks before the Northern Baptist Convention in Los Angeles, as I went down the gang plank, stepped ashore at Stewart and walked across the boundary line between Canada and Alaska, my dream was fulfilled. The U. S. flag, the customs house, the immigration office, and the post office, all indicated that this was Alaska, the American land of the midnight sun.

The story of Alaska is one of the romances of history. For centuries it was sparsely inhabited by Eskimos in the north and by Indians in the south and east. Having been discovered in 1741 by a Russian named Vitus Bering, the Strait between North America and the tip of Asia now bears his name. Bering promptly claimed this immense territory for the Czar of Russia. Its size can be appreciated from the map on page 458, in which Alaska is superimposed on the



*A view of Sitka, Alaska. It was a thriving town when San Francisco was still a pioneer settlement*

United States. In 1775 Bodega Quadra of Spain arrived at the spot where now Sitka is situated, and claimed the land for the King of Spain. A dozen years later the French King Louis XVI sent his explorer LeProuse to claim title for France. In 1791 England sent a warship to Alaska in the hope of securing part of its fur harvest. Russia again entered the history of Alaska in 1804 with the coming of Alexander Baranof. He developed Sitka into a thriving Russian town. While San Francisco was still a primitive settlement, Sitka had shipbuilding yards, foundries for metal and bell casting, and flour mills. Some of the bells that today hang in Spanish Catholic missions in California were cast

It is easy to answer the question as to whether the people of Alaska need the gospel. Indians and Eskimos still adhere to witchcraft and superstition, a purely animistic religion. Untouched by Christian efforts, their beliefs are degrading and gloomy. The medicine man is supreme. Bad crops, floods, sickness, personal misfortunes, all are caused by evil spirits whom the medicine man alone can appease. This animistic religion is today a source of revenue, for these people make a substantial summer income from selling miniature totem poles to tourists.

And the white people surely need the gospel. Most of them live in the few towns like Sitka, Skagway, Juneau, Ketchikan and Wrangell.

*Alaska covers an area about one-fifth as large as that of the United States, as is shown on the outline map*



*In this large area the population totals barely 60,000 consisting of Indians, Canadians, Eskimos and Americans*

in Sitka. For the next 60 years four nations, Russia, Spain, France and England, vied with one another to secure a firm hold on this land of fabulous riches. It was then known as "Russian America." Finally the United States settled its fate by purchasing the territory from Russia for \$7,200,000. Secretary Seward was severely criticized at that time for his "egregious folly." Today his wisdom and foresight is abundantly justified. In gold, fish, timber, and fur, Alaska has repaid many times the original purchase.

In this immense area of 590,000 square miles, or one-fifth that of the United States, with an ocean coast line of 4,760 miles and uncounted inner coast lines of islands, inlets and bays, there live today only 59,278 people, consisting of whites (Americans and Canadians), Indians and Eskimos. They are widely scattered in little villages with no large cities.

There is also a shifting white population. Like the Indians, this moves from place to place and lives in temporary camps during the salmon season. Of the Protestant denominations, the Episcopal Church is doing most for the white population. It maintains 23 stations, visited periodically by an itinerant Bishop. His ministry and the sacraments are gratefully accepted by these isolated people who otherwise would have no opportunity for religious services of any kind. The Episcopal Church also maintains a mission to the Eskimos on the far northern Arctic Coast.

In all this vast territory there is only one Baptist church, located at Kodiak, familiar to all missionary-minded Baptists as the location of the Woman's Home Mission Society's Kodiak Orphanage. Unfortunately I could not visit Kodiak, for that would have involved at least three weeks of additional travel, and I had

time for only a four-day cruise, shortest of the three cruises which tourists patronize throughout the season.

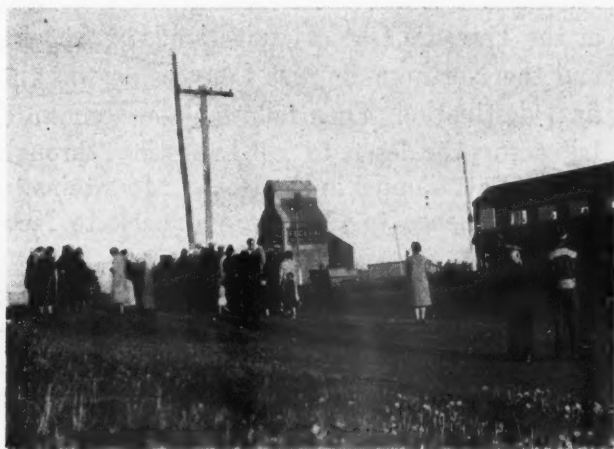
This short cruise into the fjords of Alaska and back to Vancouver, stopping at various ports for loading and unloading freight and permitting walks ashore, was all that the advertising literature claimed for it. The ship was trim, clean, superbly comfortable. The scenery was gorgeous. It was early June, and the mountains jutting into the sea were still crowned with deep snow. We were always in sight of land. On a sea as calm as a lagoon, it was as restful and pleasant a trip as can be had anywhere.

One evening all passengers gathered in the ship's lounge and were entertained with a two-hour moving picture film by an itinerant Catholic priest. Having secured a permit as a reporter, this priest had trailed Britain's King and Queen on their Canadian tour. He had taken several reels of movies to show to his widely scattered parishioners in Northern British Columbia. He makes periodic visits to numerous islands and towns on this famed inland passage. It is a ministry similar to that of the Baptist gospel cruiser on Puget Sound and the gospel ship, *Fukuin Maru*, on the Inland Sea of Japan 20 years ago.

Alaska has recently stepped into new prominence as a possible haven for refugees. Far up in Prince Rupert where the daily newspaper was only a four-page sheet of mostly local news, there was nevertheless also a brief mention of the German *S.S. St. Louis* that had sailed from Hamburg for Cuba with 900 Jewish refugees,

only to sail back to Germany after fruitless cruising about the Caribbean Sea because the Cuban government refused to let the Jews land. Neither the United States nor any other port in the Western Hemisphere offered asylum for these outcasts. It was a dismal, terrible story, a 20th century odyssey of ill will, a modern manifestation of man's inhumanity to man. My imagination was vivid enough to fill in the details which the Prince Rupert newspaper could not include within the brevity of its space. Why could not Alaska become a haven for the world's refugees? A report by experts to the U. S. Department of the Interior intimated this as a desirable possibility. The full and profitable development of this great area depends on capital and man power. Alaska has a population density of only *one person per ten square miles* whereas Sweden, Norway and Finland with similar climate and natural resources support a population of 12,748,154, or a density of *29 persons per one square mile*. Many benefits would accrue to Alaska by opening the land to these persecuted people who seek so anxiously to get away from their oppressors and to begin life anew.

In this journey to Alaska the route followed was by way of Chicago and Minneapolis to Winnipeg, and thence across Canada through Jasper Park and on to Prince Rupert. The vast prairies of Manitoba and Saskatchewan had been sown to spring wheat and were now a sea of shimmering green. Each day brought its reminder of the Canadian visit of the King and his Queen. Every station was decorated with pic-



*Villagers of Melville, Canada, gathering to see the King's train pass. The long sign is typical of many that were placed all through Canada. The fence is a temporary barrier preventing approach to the tracks*





*The religion of the aboriginal Indians throughout Canada and Alaska is largely animistic, as is evidenced by this picturesque totem pole at Jasper Park*

tures and flags. Every newspaper told of the tremendous receptions in Canadian cities, the crowds, parades, and speeches.

One evening the train was sidetracked at a little town in Saskatchewan. Since only a single-track railroad traverses this part of Canada, the train had to wait until the royal train had passed. To the station of this little town had come its entire population to see the King and his Queen. Here were Canadians, Indians, Poles, Russians, Ukrainians and a few Jews. Thus in this remote section of Canada I moved among as cosmopolitan a mixture of people as could be found anywhere. During the long wait I walked the length of the main street of the little town. At its very end stood a Greek Orthodox Catholic Church. As I quietly ventured inside the door, it seemed as if I were back in Russia. A score of Ukrainians were joining with the brilliantly robed priest as he chanted the liturgy of the Greek Church and conducted a service of prayer for the safety of the King. Years ago these Ukrainians had come

to Canada from Russia. They kept their Russian religion, but they transferred their allegiance from Czar to King. Although still Ukrainians, they were now also Canadians.

Eventually the royal train arrived. At reduced speed it passed the station, giving all a fleeting glimpse of the King and the Queen at dinner in their private dining car.

On the ride from Jasper Park to Prince Rupert, the train consisted of a dozen freight cars, a baggage and mail car, several coaches, an air-conditioned sleeper and a combination observation and dining car. It required 33 hours for the trip of 720 miles. Carrying freight, the train stopped everywhere. Although the mountain scenery was magnificent, of more absorbing interest were the people of the numerous primitive villages, a few Canadians, some Indians, several half-breeds, and occasionally an Eskimo. At one station about 50 Indians crowded into one of the coaches. They were en route to the canning factories along the Skeena River for employment during the salmon canning season. They brought with them their whole families, children, infants, several dogs, some live pigs, and one kitten. The canning companies pay the fare from home, furnish them temporary shacks or bunk houses in which to live, but do not pay their return fare. If they spend all their meager wages, it is just too bad. Some of the canned salmon that you eat this fall and winter may have been canned by these Indian passengers on the Prince Rupert train.

Leaving the steamer at Vancouver, the journey continued again by rail through Seattle and Portland. Two days were spent in San Francisco at the Treasure Island Exposition. Los Angeles and the Northern Baptist Convention was the final destination. Then followed the homeward trip across the desert to Salt Lake City, through the Moffatt Tunnel in the Rocky Mountains to Denver, thence to Chicago and back to New York.

A transcontinental tour of this kind, covering nearly 10,000 miles on land and sea, four provinces of Canada, a glimpse of Alaska, and 15 of the 48 United States, leaves several distinct impressions.

First of all, it revealed the vast extent and the paralyzing effect of the prolonged world depres-

sion. More than 10,000,000 are reported to be still unemployed in the United States. And relief efforts, W.P.A. projects and other remedial measures extend even as far as Alaska. The white population there has been seriously affected. One of the haunting memories of life will be the brief walk through the dilapidated and partly abandoned Alaska town of Hyder. This was a thriving town in the years when the mines in this region were producing. Today most of its buildings and shacks are in a state of collapse. Through the broken windows of its store fronts the passing tourist saw only bare shelves. Its hotel was but a hollow memory, a gaunt and empty relic of departed hospitality. The only signs of life were a liquor store, still partly stocked with bottles, and the cry of a baby from a house whose windows still showed curtains. As I walked along the deserted street, suddenly a disheveled, ragged woman emerged from somewhere. She seemed partially demented. Seeing me she shrieked, "How do you like this town?" And before I could reply, she added in a screaming voice, "Soon it will be a ghost town with everybody gone." Just beyond this town, W.P.A. funds are being expended for the construction of a steel bridge on a road, even though the road extends only two miles further to end in an impassable mountain forest.

From one end of the long journey to the other it was the universal story. Mines whose products are no longer in demand; fish canneries whose output cannot be sold; wharves and piers at which steamers no longer unload cargoes; railroads whose traffic has dwindled; factories operating on part time; farmers for whose crops the price is too low; hotels whose former stream of travelers has become a trickle; stores with poor business—all these evidences of continued depression were to be seen. At few places could it be said that prosperity had returned.

A second impression was that of the prevalence of race prejudice. It was not violent or obtrusive, but nevertheless very real. Stepping ashore from the boat at Stewart, in British Columbia, the first thing I saw was a sign (see photograph on page 456) reading, NO ORIENTALS WANTED. Vividly I recalled the sign in the English park in Shanghai which read, DOGS AND CHINESE NOT ALLOWED, and the many signs over

doorways of cafés and restaurants in Austria, and over the road leading to Dinkelsbühl, in Germany, which read, JEWS NOT DESIRED. Walking down the aisle of a moving picture house in Prince Rupert, I turned aside to a choice seat. Politely the usher touched my arm. "You do not want to sit there, sir," he said; "the Indians sit on that side." On the boat to Vancouver I talked with a well-dressed, prosperous-looking, young Chinese who represented one of the big life insurance companies. He told me how efforts had been made to introduce race segregation into hotels and theatres and restaurants, until the Chinese and Japanese took the issue to the highest Canadian court at Ottawa and secured a decision in their favor. Nevertheless, even now it is almost impossible for a Chinese or Japanese or an Indian wearing a turban to be assigned accommodations in the better class hotels. And of course all along our own Pacific coast the prejudice against the Oriental is increasingly strong. What Miss Virginia Swanson told in her speech at the Los Angeles Convention and what she reported in her article in last month's MISSIONS is only too regrettably true. Race prejudice is not limited to the American South. It is everywhere one of the great barriers to human brotherhood and world peace.

A third impression was that nowhere can anybody today get away from war news, war psychosis and war fear. In little towns of Canada, as well as in big cities on the Pacific coast, the newspapers carried headlines and long or short news despatches about Japan's war in China, a new crisis in Europe, the ultimate fate of the



*The dilapidated, desolate, and partly abandoned town of Hyder, Alaska*



Free City of Danzig, and the steady encroachment of Japan on Tientsin which was just beginning to create world anxiety. Everywhere, also, the movie news reel did its part in featuring war news and propaganda. Huddled in blankets, on a piercingly cold automobile ride of nearly 100 miles in the Canadian Rockies to the base of Mount Edith Cavell, named after the nurse who was executed as a spy by the German Army nearly 25 years ago, two fellow travelers proved to be an Englishman and his wife returning from India to London by way of Vancouver and Montreal, and thence across the Atlantic. They had lived many years in India. The man was a tea exporter. Their one anxiety was whether they would really reach London before another European war broke upon the world! It is a terrible state of affairs today that all across this earth the fear of war drives men into a paralyzing agony, creates jittery nerves, and transforms life from the pleasant pilgrimage that it ought to be into an experience of tension and despair.

One of the most astonishing discoveries was that the Canadian Government is building fortifications on the hills above Prince Rupert overlooking the Pacific Ocean. There can be but one explanation. There is no menace to Canada from the United States, as the long unfortified boundary line of more than 3,000 miles so silently but eloquently testifies. The reason apparently is that if England becomes involved in a war in Europe and can spare no part of her navy for protecting Canada's Pacific coast line, Canada will have to defend herself. And the only possible enemy must be assumed to be Japan. And now Kodiak Island, of missionary interest to Baptists, looms large in American war interest. The United States Government is spending a fortune in developing Kodiak into an airplane base. It is not difficult to guess the identity of the potential enemy. Thus the madness of war spreads across the earth.

Finally, the greatest impression that such a journey should leave with any Christian traveler is the challenge of home missions. This article has been entitled TEN THOUSAND MILES OF HOME MISSIONS because every phase of home mission endeavor came into view on this trip across the American continent. The huge cities with their godless and secular outlook on life;

their unchurched cosmopolitan populations; their breeding grounds for the strange isms and un-Christian ideologies that have come from other lands; the vast expanses of prairies with their rural church parishes where many a devoted missionary lives his scantily supported



*Mount Edith Cavell in Jasper Park, Canada, named after the nurse who was executed as a spy in Belgium during the World War*

life in a self-sacrificing ministry among a scattered people; the small, isolated, primitive towns where always a saloon could be seen even from the train window, but seldom a church spire; vast stretches of territory without any religious privileges whatever where only an occasional journeying colporter brings the bread of life to a spiritually starved people; the Oriental problem on the Pacific coast presenting a mission field as truly challenging as that in the Orient itself; Indians, Mexicans, Eskimos, many of them living in a state of paganism that can be matched only by that of animistic jungle tribes; the great Mormon problem in a vast area in the West where the strength and reenforcement of all



evangelical denominations is needed if true Christianity is to emerge victorious; isolated frontier sections where the picturesque romance of home missions changes into grim, hard, lonely, discouraging reality; all these various and numerous activities of our home mission enterprise served in graphic, eloquent fashion to demonstrate again the high significance and challenge of our Home Mission Society's motto, NORTH AMERICA FOR CHRIST.

Late one afternoon I climbed one of the hills of Prince Rupert and called at a modest little home where lived the missionary pastor of the Baptist Church. Together we walked the half dozen blocks to his church. Like the town itself, this church typifies the shattering of a dream. Back in 1913, when the railroad was put through from the main line at Jasper Park 720 miles away, it was expected that Prince Rupert, with its spacious harbors, would speedily grow into a city of 50,000 people. As a seaport it possesses superior advantages for it is 500 miles nearer China and Japan than Vancouver and Seattle. In this town the Baptists also dreamed a dream of expansion. They bought a large lot,



*The unfinished First Baptist Church in Prince Rupert, British Columbia*

had an architect draw plans for an imposing edifice, and started to build. They constructed first the Sunday school wing, expecting that the sanctuary would be erected during the following year. Then came the war and the collapse of the Prince Rupert boom. For 25 years the town's

population has been stationary at about 6,000 people, and the Baptist church membership remains below 60. The Sunday school building still stands. In front of it is the weedy, vacant lot on which the imposing dream of the architect will doubtless never materialize. So this young home missionary pastor is ministering to a disillusioned community. And he finds himself in appalling denominational isolation. The nearest other Baptist church is a little German church, 300 miles away. From one end of the year to the other this pastor has fellowship with no other Baptist minister, unless perchance he can afford to attend the annual Western Canada Baptist Convention. This young man, a graduate of Bethel Seminary in St. Paul, Minn., is thus burying himself in a difficult, discouraging field. Courageously he is trying to make his church a lighthouse on a sea of spiritual indifference. To be a shepherd to these 60 Baptists, to maintain their morale during a period of discouragement, to challenge them to witness for Jesus Christ in their community, to help them see their missionary responsibility not only for their town but for the whole world, and to make them realize that they are a part of the great world fellowship of Christians that is seeking to establish the Kingdom of God on earth, this is his challenging task. And this is the meaning of home missions.

A concluding observation must be made. In 1922, I made my first transcontinental journey. It was at a time of American prosperity. In an account of my trip in the October issue of *MISSIONS* of that year, I wrote:

From the train window I noticed the rich pastures, the vast acres of ripening grain, the immense areas of towering corn, the substantial farmhouses and spacious barns—unmistakable evidence of abundant crops and agricultural prosperity. And there came to me that wonderful passage from the Book of Deuteronomy, "great and goodly cities," "houses full of all good things," "vineyards and olive trees," "and thou shalt eat and be full; then beware lest thou forget the Lord." In these days of American prosperity we need to hear that "Beware"!

That was nearly 20 years ago. Can it be that what has happened to America, to Europe, to the world, to all of us in these intervening years is that we have forgotten the Lord?

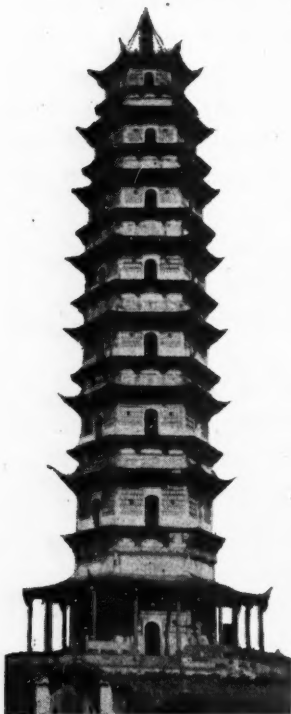
# Before Chengtu Was Bombed From the Air



*Secretary Decker's narrative of his visit to remote West China which required traveling nearly 1,600 miles by airplane, and his impressions of the vast changes taking place in this great area and what this means for the future of Christian missions*

**By J. W. DECKER**

After reading this narrative, continue on page 468 and read a tragic sequel by Dryden L. Phelps, "After Chengtu Was Bombed from the Air."



**I**T WAS a flying trip! Of the 1,600 miles covered in visiting Chengtu, Kiating, Suifu and Chungking, and then out via Kunming and Hanoi, all but 100 miles was traveled by airplane. As our big tri-motored Junker of the Sino-German Eurasia Company roared out of Kunming, capital of Yunnan, towards Chengtu, we looked down on the tortuous trails in the semi-barren mountains. Over those same mountains, Rev. J. C. Jensen, on his return from fur-

lough, only two years ago, took more than three weeks to get from Kunming to Suifu. We flew over Suifu in two hours! Convenient? Yes! A time saver for mission secretaries, always seemingly in a hurry? Yes! But in these planes a secretary hardly settles back in his seat before he drops down at his destination, and the round of his work begins all over again. And so I felt a nostalgia for the rest, the reflection and the

fellowship that travel in rickshas, sedan chairs and river boats had furnished on my previous, visit to West China five years ago.

Last spring many friends wrote me commiserating me over the distress that a visit to war-plagued China must entail. But I needed none of this sympathy in West China! Here was one spot on the long tour of our mission fields where hope and cheerfulness seemed supreme. I had just left Burma, anxious with the uncertainties and strife that rising nationalism produces. West China, however, was optimistic and busy. Three of the cities visited had been subjected to air attacks. Nearby Wanhsien and Kweiyang had suffered fearfully. Each had more than 1,000 dead and wounded to look after, with a square mile in the heart of Kweiyang in ruins. And another raid might come any day. But in these other cities babies laughed. Women went about their daily tasks. The men were hard at work at tasks new and old. Here and there factories were going up, well scattered to guard against air raids. Chengtu had opened a gate in her ancient city wall near the West China Union University. Right next to the campus there was an ambitious suburban real estate development in good pre-depression American style. New streets were laid out and half built. A billboard featured a map and all that it takes to invite the fancy of the home buyer. And here and there through the mountains and the plains, crawling along the banks of roaring rivers and over rolling hills, were the thin lines of new highways and railroads, with thousands of coolie laborers. From the plane they seemed to be ants clustered at their work. When I first came to China in 1921

there were not more than 100 miles of modern highway. When I left in 1936 China had built 36,000 miles. By the outbreak of the war in 1937 this had become 60,000 miles. Today this figure is being more rapidly expanded than ever in the China that is still free.

The Japanese invasion has been characterized by the deliberate spoliation and destruction of Chinese industrial enterprise along the coast. It was beginning to be an awkward competitor to the Japanese manufacturer. But I wonder if the net result will be what is intended. Hundreds of Chinese enterprises have moved, bag and baggage, into this wide and very rich western country. New factories are going up. Airplane assembly and body plants, cotton mills, copper smelters, cement and chemical plants, and commercial alcohol distilleries—these were some I saw or was reliably informed about. All of this is still on a small scale. Yet the development is rapid, and bids fair to become a tremendous factor in China's future. And there has also been a modest revival of small-scale home industries of every sort, particularly cotton spinning and weaving, to help meet the clothing needs of a vast population largely cut off from outside supplies.

Still more important is the work being done to improve agriculture. The garden-like fertility

and beauty, even in winter, of the Chengtu plain can only be properly grasped from the air. The incredible energy and industry of the Chinese farmer through generations has carried his terraces to the very tops of the mountains wherever he has the slightest chance of getting sufficient water to enable him to grow his crop. I came away with a new respect, already high, for these cheerful workers in "the good earth." An internationally known American economist, who has recently traveled all over unoccupied China, told me that China's financial structure was standing the strain of war very well, principally because it was based on agriculture and the indomitable Chinese farmer, who can't be bombed or harried out of the picture.

A most fascinating afternoon was spent in the company of Mr. Ho Bei Hen, the able director of the Szechuan Provincial Reconstruction Bureau, and incidentally the chairman of the Board of Directors of West China Union University. Mr. Ho took me to see the fine new plant of the provincial Agricultural Improvement Institute. With a budget of \$1,600,000 (Chinese currency), and under the skilled direction of several men trained in the United States, this Institute is furnishing to a rapidly growing number of farmers improved seed and silkworm eggs, bacteria for use in quickly reducing an

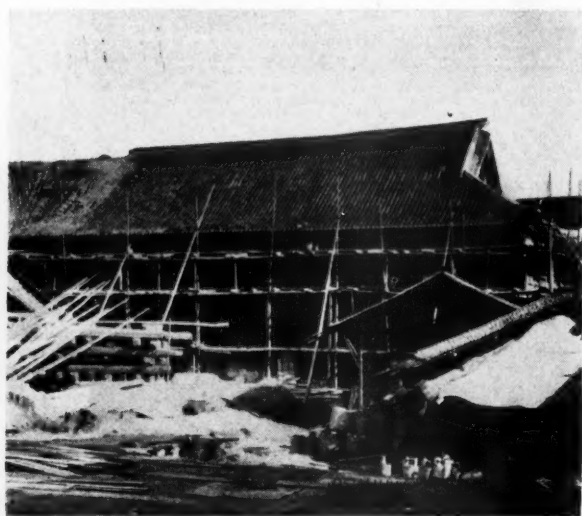


*The two long rolls in this picture are of bamboo matting. Each roll has a big American flag painted on it. In case of an air raid the matting is unrolled and spread on the campus of the West China Union University so that the flag can be seen from the air*



ordinary manure heap to a very usable fertilizer. It offers new methods for combating plant diseases and pests, serums to counter the annual plagues which are often so frightfully destructive. It is giving short training courses for leading young farmers who will attend, and has proposed to do this free of charge, even for board, to 50 young men *whom the Christian churches will select and send up for the work.* This Institute is doing the work in which Nanking University has been pioneering for decades, and in which West China Union has also made a good start. The Institute is now coöperating with both these Christian schools, and is making large use of improved processes and seeds which they have earlier developed and tried out, a striking testimony to their achievements.

Behind all of this were new personalities and a new spirit, which had come with the war, and with the influx of so many educated people from eastern China. Few poverty-stricken refugees have succeeded in getting as far as this; but much of China's leadership has, and they are making themselves felt. Many of these men and women are occupying crowded and undesirable quarters on some back street. Whole families fully accustomed to comfortable homes are now living in one room. But that is all that is available. The cost of living is high, and their salaries—if they are fortunate enough to still have any—have been cut. But their heads are up, and their hopes are high.



*The new building, under construction, for the hospital at the West China Union University Medical School*



*A flag draped street in Chengtu, West China*

I saw and talked to many of them, teachers in the refugee Christian schools in Chengtu and others, and I have yet to hear a word of complaint or of self-pity. Here, for example, is a professor of philosophy of Nanking University, a staunch Christian and an accomplished teacher. For more than 12 months he has not been able to get news as to the fate of his parents in one of the ravaged Chekiang towns. The father, a Presbyterian elder of long standing, was 81, and the mother 75. A brother down in that region is trying his best to locate the old folks. And not a word of bitterness from this son who carries on for Christ and his country in the important task of training China's future leadership.

No matter when or how peace comes, this western country will never be quite the same again. Many able people will not return to their old homes. New enterprises, once begun and their value demonstrated, will be continued. Szechuan and Yunnan have been rudely shaken out of their provincialism. Sometimes they don't like it, and they may grumble a bit about these competent strangers from the coast who too often do things better than can they. But on the whole they have been generous hosts. When the guests depart the hosts will hardly resume the same old ways and ideas.

This in itself creates a new opportunity for Christian missions, whose traditional enemy in China has been ultra-conservatism. To tell about the new day that Christian work faces would require an article in itself. Everywhere there was

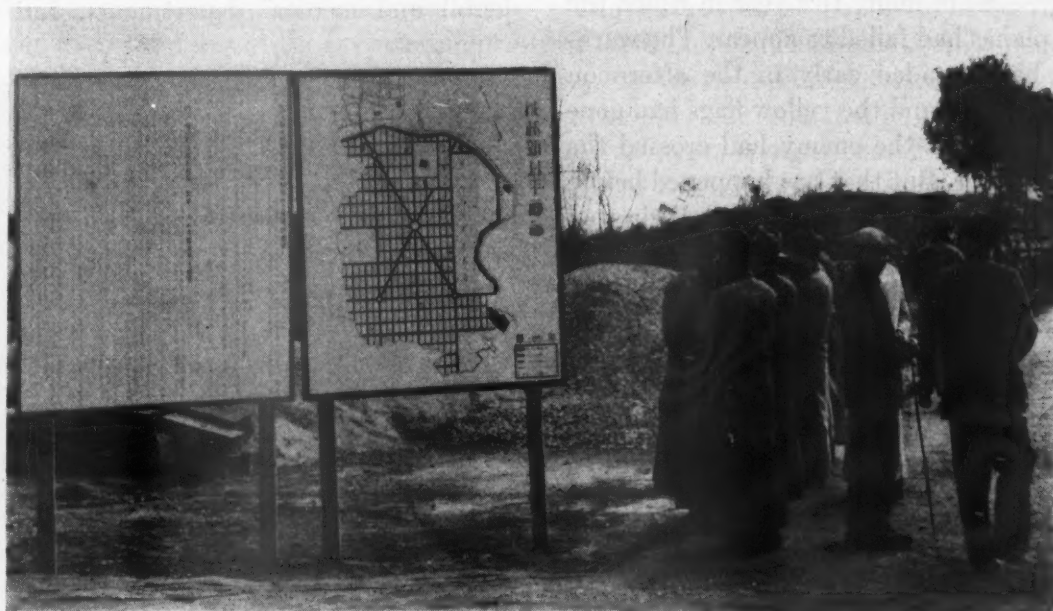
evident the warmest appreciation of the value of Christian work and service for China's life. No doubt the exigencies of war, and the natural desire in a crisis to find friends, has helped to build up this appreciation, but it is too intelligent and discriminating to be discounted.

Look for a moment at the spacious campus of West China Union University. It is well that it is spacious, for the University is now sheltering three Christian universities from East China, as well as the government medical school of the Central University. Her campus is crowded with nearly 1,300 university students, an equal number of students of lower grade from kindergarten up, and over 400 teachers and administrative officers—a host of 3,000 people. There are 456 students of medicine and dentistry, making this the largest center of medical education in China. In proof of the courage and optimism of West China are the great buildings of the new clinical hospital which are taking shape next to the medical and dental center. Various projects of one kind or another are being undertaken, projects which minister to the support of education and to the reconstruction of the economic and social life of Free China. Everyone is too busy in worthwhile tasks to worry about the airplanes which might come.

All testify that the religious life of West China Union University has profited greatly by the

influx and that the various institutions stimulate each other. Numerous voluntary groups on the campus are studying the life and teachings of Jesus. There is an eagerness for the faith and fellowship which the Christian gospel contributes for such a time as this. In Chengtu I attended a newly established English language service which is widely appreciated, especially by the down-river folks. An attentive audience of 200 people sat under the spell of an eloquent message from a fraternal messenger sent by the Christians of India. Similar services are now conducted in Suifu, Chungking and Kunming, and in them all I found congregations of worshipful and earnest listeners. There can be no doubt about the Christian opportunity in West China.

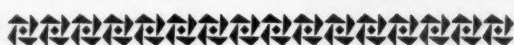
What are China's prospects in this struggle? My own observation is that China is thoroughly united and doggedly determined to keep up resistance for a long time to come. At least this is true of the intelligentsia and government officials, with whom I had most of my contacts, including Generalissimo and Madame Chiang Kai-shek and the Ministers of Education and Foreign Affairs. Economically China appears in better plight than Japan, largely because her economic structure is simple, so largely self-contained and based on the soil. Her man power is inexhaustible. The will to survive is there.



*Under the pressure of incoming refugees the city of Chengtu has to expand. Here is a new real estate development in a suburban district. It is being advertised and promoted as in America*

Such information as I was able to secure leads me to conclude that the guerilla warfare is becoming more and more of a serious factor for the invaders. My guess is that peace is a long time off. But *per contra*, on the return voyage across the Pacific I talked with a European diplomat of

long experience in the Far East. He thought that the Japanese at this time are anxiously seeking a compromise but at a price that will be fairly high for the Chinese. He thinks such a compromise will be had within a very few months. He may be right, but I doubt it.



## After Chengtu Was Bombed From the Air

*Some people claim that there was a measure of glory and sportsmanship in some wars in the past. There surely is none today when 26 planes, as at Chengtu, appear in the sky, drop their bombs, fly away, and leave behind them a vast area of misery, wounded bodies, desolation and death*

By DRYDEN L. PHELPS

ON Sunday evening, a little after seven, I was sitting out on the open lawn of our garden, writing a letter. It had been an idyllic day—one of many this year in which the Japanese planes had failed to appear. The warning siren had sounded early in the afternoon dimly, in the city, and the yellow flags had gone up, indicating that the enemy had crossed the provincial border. But that has happened before so many times when the planes lost their way trying to find Chengtu. The Chinese planes had gone up, high up out of sight, on the lookout. At that moment I was writing: "It's now almost dusk. The planes would never come at this time; and they couldn't find us if they did."

Suddenly right over my head was a black semicircle of 26 planes. Instantly there followed what seemed like a tremendous earthquake. The clear evening atmosphere became thick with dust and plaster and smoke. I ran into the house and carried sick Ruth T'ien into the dugout. Leaving Margaret and her sister Mary Tai and the servants there, I leaped on my bicycle.

About 500 feet from our front gate hung a black cloud of smoke, like a theatre-drop, in horizontal layers between the Moncrieffs' home and our former Baptist high school dormitory. This is now occupied by Nanking Central University dental and medical departments. Lifting my



*The shattered interior of the Middle School after the airplane bomb had done its work*





*The northeast corner of the Middle School  
after a direct hit by one of the bombs*

bicycle over two prone willow trees, I reached the gateway.

The sides of the corner tower and two adjacent rooms had been blown out. Next to them, like a skeleton guard, stood a willow tree, reft midway. Its twisted claws seemed to be reaching up to heaven for mercy. The demolition bomb had struck this tree, exploded 25 feet in the air, sending twisted iron, limbs, tiles, bricks, timbers—up, down and horizontally. A piece of the bomb was found on our front lawn; another piece went through the window and the door of Virginia Moncrieff's study. A Central University professor said they had all got out at the first warning, save two families who were eating supper. None of us had heard the second or the third warning siren. Later we learned the explanation. The siren was out of order in the city!

In a ditch under a hedge lay the little son of one of the teachers with a slight but bleeding head wound. Nearby lay a Chinese servant covered with mud and blood from her head to her knees. Near her was another wounded Chinese woman. I raced over to the Education Building and unlocked the doors of the Health Clinic. Students of our Emergency Medical Corps appeared with stretchers. We found the little lad and the second woman. Only after search did we find the first woman. She had crawled along, and then rolled into another ditch in the dark. "Tso-pu-te: I can't walk," was all she said. We carried these wounded to the Education and

Administration buildings where other wounded and dying were now arriving and lying around on straw. Going along, I saw a little group under the hedge in our athletic field; the aged mother, the lame sister and the brother of Dr. Ch'eng, our psychiatrist.

A bomb had struck the edge of the river bank between the homes of President Ch'en of the University of Nanking and Dr. Liljestrand of our staff. The T'ien family who had been staying with them now came to us, their house being unsheathed of plaster and tiles. I found Dr. and Mrs. Ih of Central University and their one-year-old baby, and brought them home. They had been bombed first out in Nanking, then out of Changsha, and now here. Their only remark was, "We are so sorry to cause you all this trouble." We soon learned that the bomb near the Liljestrands' had killed one girl student who had gone to that part of the campus for First Aid duty; had slightly wounded Mrs. Liljestrand, and had hurled President Ch'en out through his doorway and down the steps. Two duds landed near the University Library.

By this time we could see through the trees the conflagration in the city. It was a realistic reproduction of old pictures of the burning of Rome. Police statistics report: 2,200 houses bombed or burned; 6,700 families homeless, 240 persons killed and 380 wounded.

The next morning I went over to the Administration Building. The killed were dumped in a heap, as was done with casualties in France during the war. The wounded and dying were scattered on straw over the floor. Soon they were all borne to the city hospitals. One young mother, with her little baby at her breast, sat beside her husband who was lying in a twisted heap.

Yet how little mere statistics of dead and wounded, and of homes burned, mean until you see the thing with your own eyes. Yesterday I walked through the devastated area. It had been razed in 15 seconds by the planes. Now it was a city of the dead. Thriving shops and thronged streets had been turned into a desolate wilderness, where beggars claw among the rubbish.

Here on my desk is a piece of scrap iron from the bomb. It reminds me of the dead man, his young wife and their baby. The scrap iron came from the United States of America.

# Giving Direction and Meaning to Life

*How the home mission enterprise is challenged to face new conditions as summarized from the annual report presented to the Convention at Los Angeles*

By G. PITT BEERS

**I**N a world threatening to destroy itself by its own action, the Church of Christ is challenged to give direction and meaning to life. To meet successfully this need, the church must learn the art of using wisely its resources for the needs of our day. Recognizing this, the American Baptist Home Mission Society, through its Department of Cities, has been cooperating with the State Conventions and City Mission Societies in studying the needs of our great cities, the resources which are ours, and the best ways by which these resources can be used most effectively.

One sector of this new frontier is found among our New Americans. In every great city in America there are large groups of people to whom the Christian gospel as proclaimed by the Protestant church is unknown. During the past year the Home Mission Society, in cooperation with State Conventions and City Mission Societies, has carried on work among 14 nationalities. God has richly blessed our efforts in hundreds of conversions.

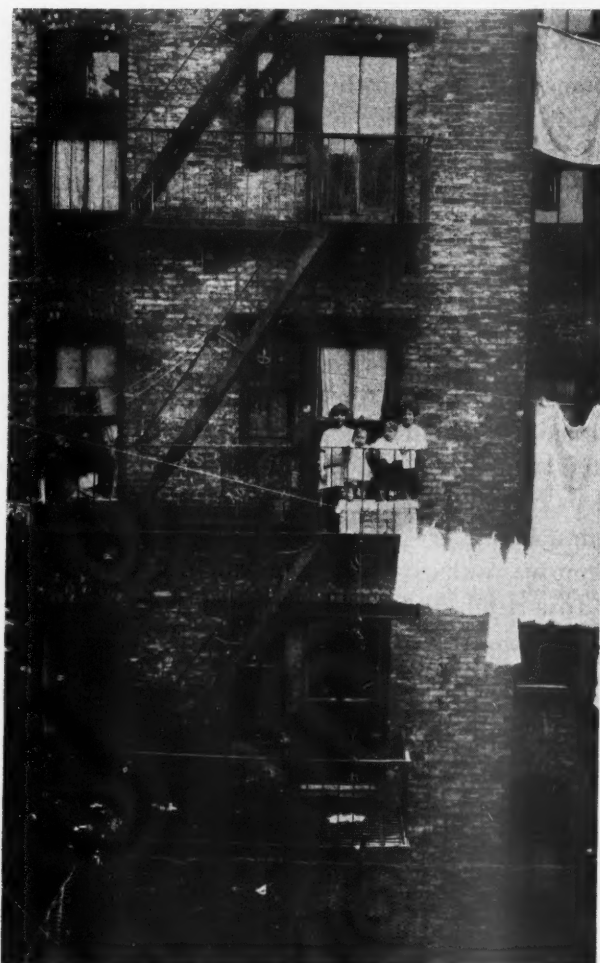
**CHRISTIAN CENTERS.** Many interesting reports have come from the numerous Christian centers which our denomination maintains throughout the country, and while we have been unable to make any increase in appropriations for this work, the workers have found a way to multiply and increase their activities. The demands upon our institutions are increasing and the number of people who avail themselves of the opportunities offered is growing larger year by year—ample evidence that the religious aspect and the evangelistic outreach which our centers exert is no hindrance or drawback to the work. Four new Christian Center buildings were started last year. Three have been completed.

**NEGRO CENTERS.** Another sector of the city frontier is the Negro. Negro church leaders have called upon their white brethren to aid them in maintaining Educational Centers, institutions led by trained Negroes, which could aid Negro pastors and lay workers to more adequately prepare for their task of leadership. During the past year the Home Mission Society has cooperated in conducting three such centers.

**VACATION CHURCH SCHOOLS.** The vacation church

school has had a phenomenal development in the past quarter of a century. During the past year such schools were held in 3,241 Baptist churches. Missionary pastors, colporters and pastors to the Indians are urged by the Home Mission Society to extend this type of service, with a result that these workers have made a large contribution to the advance of vacation schools in the rural sections of America.

**COLPORTER MISSIONARIES.** We rejoice that the work of our colporter missionaries has been so fruitful



*To give Christian direction and meaning to life to the multitudes who live in the slums of our great cities presents a formidable task to home missions*



*Without recreation centers for themselves and their children, the slum population overflows into the streets. Thus the Christian Center becomes indispensable*

in its main purpose and that through their efforts they are able to report 341 baptisms. In many instances the missionary's visit to a field is a short one. He prepares the way for the coming of a pastor and leaves to the latter the high privilege of leading many of the new converts into the baptismal waters. These baptisms are not tabulated in his reports.

**INDIAN MISSIONS.** Work on the Indian fields has progressed during the past year. We have 16 missionaries serving 29 churches and missions with 2,684 members among 18 tribes. There have been 125 baptisms during the year in the churches and 35 baptisms at Bacone College.

**EVANGELISM.** Recognizing the importance of pastoral leadership in evangelism, much attention has been given to our ministers. Secretary W. E. Woodbury has spent much of his time with Pastors'

Conferences in regular and in special sessions in 10 states and 10 cities. At the November Board meeting the policy was launched of encouraging our 10 Northern Baptist theological seminaries to gather the pastors of their areas in evangelistic conference. The response was hearty and unanimous.

**LATIN AMERICA.** Recent months have brought news of revival fires in Puerto Rico and Haiti. Reports from all the Latin American fields show an increase in baptisms over former years, and a most marked increase in church attendance. Some of our churches are too small for the congregations. This is notably true of Cayey, Puerto Rico, which is calling for help in order to build a building for Sunday school purposes. The new chapel in El Monte, the suburb of Rio Piedras, had no sooner been completed than a revival brought more than 100 conversions from meetings held in a building that seats only 200 people. There is now a regular class of 80 candidates. It has been proved over and over again that church buildings are an evangelizing agency in Latin America that justify the money spent for them.

**NEW CHURCH BUILDINGS.** In this 85th year of the Department of Edifice Funds and Building Counsel, 46 different Baptist churches in 26 different states were assisted with loans, totaling \$126,000. To Christian centers and in five different Latin American countries 29 other grants and loans were made totaling \$26,000. Secretary C. M. Dinsmore visited 145 different churches, some of them several times, and had many conferences with pastors and secretaries who were seeking advice in regard to building or financial plans. The study of plans for proposed buildings to make them more adequate, the planning of financial campaigns to raise funds for buildings or to pay debts on buildings, and help in financing the enterprises constitute a large part of the work of this department.

**THE TASK OF TOMORROW.** The Home Mission Society faces the future fully conscious of the problems raised by the turbulent and unstable nature of present-day life. Our essential work is the same that it has been throughout our history, to win "North America for Christ." The methods, however, are constantly changing. New conditions arise, new points of tension appear and each must be met with the method that will best serve the purpose. We seek in every possible way to make our work more effective and our message compelling. We pray God continually to reveal to us the tasks that are most important in his sight and to point out the way in which we can best secure his purpose and do His will.

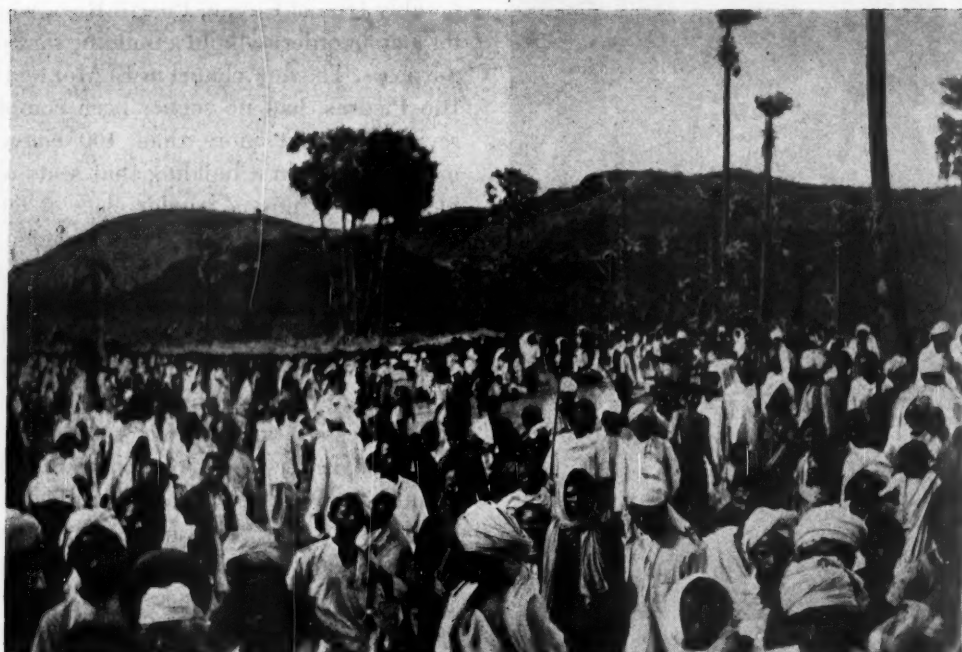




# Childless Women at the Sacred Tree

*The story of a visit to a new shrine in India whose sacred tree produces revenue for the priests and profits for the merchants in the adjacent bazaars, but only disappointment and disillusionment for the multitudes of worshippers who are drawn to it by its alleged magical and curative powers*

By T. V. WITTER



*A part of the huge crowd that gathered around the new shrine. The sacred tree with its five slim stems branching upward above the roof of the wide pandal appears in the background*

**NOTE.**—A paragraph in the letter which accompanied this article reveals the power of superstition in India. Shortly after Rev. and Mrs. Witter had visited the sacred tree described here, Mrs. Witter learned from village preachers in the Podili field that people were saying that she and her husband had gone twice to the tree and would make three more visits, a total of five, because the Witters have no son! They have four daughters.—ED.

**T**HE whole country-side was on a trek. As we drove out to our camp, some 25 miles from Podili, we passed band after band of pilgrims, walking or in carts. All were bound

for the same destination, a palmyra tree with five graceful stems branching from a common trunk. This tree stood in the leopard- and jackal-infested wilderness of the Velagonda Range, some distance from any human dwelling. In a few months this isolated tree had become a sacred place of pilgrimage, drawing thousands of villagers from far and near. The long winding road up the Velagonda Range was crowded with carts and pedestrians, so we had to drive our car very carefully and slowly. Once up on the divide we looked back on the two roads converging on the hill, one from Podili, the other from Kanigiri. Both were thronged with carts and pilgrims. Yes, the whole country-side was on the trek!

We coasted down a mile or so the Cumbum side and there on the right, barely a quarter of a mile from the main road, was the pilgrims' goal. We saw the tree with its five slim stems branching out like the ribs of a huge umbrella, the bunches of leaves at their extremities forming the umbrella. The main trunk itself was concealed by a wide-spreading *pandal* (open hut) of palmyra leaves erected to provide shelter from sun and rain for the pilgrims and the attending priests. To the west of the tree was a mushroom village of palmyra-roofed huts. Milling around the *pandal* surrounding the tree and in the bazaars of this mushroom village were thousands of people. Perhaps a hundred or more of carts, many of them bravely caparisoned with women's sarees of various hues, studded the outskirts like rubies, emeralds and amethysts in a Titan's diadem. Converging on the shrine were four distinct living streams of carts and pilgrims, fast emptying their freightage into the maelstrom of human beings about the tree. The sun had set before we reached our own tent, pitched a mile away. Darkness had fallen by the time we had eaten our simple supper.

Curiosity and a strange compassion and yearning over those who had come in such numbers to the shrine overcame our fatigue. To be less conspicuous I donned a headcloth and pancha and wrapped myself in a sheet. Then the three of us, Titus, our teacher, Evangelist D. Kondiah, and I took the footpath. We walked rapidly, overtaking many small groups. In 20 minutes we had become three insignificant individuals whose identity was lost in the swarming throng.



*A portion of the street lined with bazaars, with the *pandal* and the sacred tree in the background*

We were only three in that great crowd of probably 10,000 persons!

Yet, within us was a stirring, sobering, and inspiring consciousness that possibly only we in that multitude saw these people as sheep scattered abroad, not having a shepherd. Perhaps we alone felt the challenge of those immortal words spoken long ago but apt today, "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Overcome with weariness from their long journeys, hundreds had already stretched themselves out on the ground. Packed as close as sardines they were dead to the confusion and noise about them. Walking gingerly so as not to stumble over their sleeping forms; swept this side and that in this human maelstrom like flotsam in ocean currents, we gradually came nearer and nearer and nearer to the central shrine. On either side were temporary shops where one might buy food, sweetmeats, fruit, cocoanuts for offerings, glass bracelets, wicker baskets, brooms, and household knick-knacks of various kinds.



*Cows are India's sacred animals. No one thinks of molesting them even when they wander into sacred enclosures*

At last we found ourselves beneath the *pandal*. We elbowed and pushed our way through the sweating, frenzied, struggling mass of devotees and eventually reached the square platform, four feet high and seven feet wide, built about the trunk of the tree. Eight feet above the platform, the five long, beautiful palmyra stems branched out from a common matrix to form a natural umbrella. On the platform was a little

shrine. Attached to the trunk of the tree above it were colored pictures of the god Krishna and of the five Panchapanduvulu brothers, mythical Pandu Kings and heroes. On the platform were big hampers into which the offerings were cast by the officiating priests. Screens of split bamboo, woven vertically and horizontally, with spaces wide enough to insert the hand, enclosed the shrine on three sides. The fourth side, where the priest received the offerings, was open and fenced off with bamboos so that only three or four at a time could stand before the shrine. As the priest took the offerings of coconuts, food, plantains, betel leaves and nuts,



*A close-up view of women praying audibly that their visits will remove their sterility*

and copper or silver coins, he smeared some holy ashes on the forehead of the worshipper, standing before him with folded hands in reverent posture. He muttered some mantra or the name of the Pandus; in some instances gave a pill, made, I believe, of the products of the cow; touched the head and shoulders of the suppliant with a broom made of the tail feathers of the sacred peacock, and sent him or her away in peace. A bell was rung at intervals. At its sound all were expected to call out with the priests, "Pancha Panduvuluwariki Govinda," which being interpreted means, "All hail to the Five Pandu Kings." Close to the main tree was another palmyra tree, held in close embrace by a parasite tree, which had been smeared with saffron and tumeric. This tree represented Draupati, common wife of the Five Padu Kings. Here the worshippers paused a moment to do reverence before offering their gifts.

Working our way back slowly to the outer edge of the crowd, we were made aware of an-



*A woman declared to be possessed by a demon being forcibly immersed in the stream near the shrine*

other interesting feature of the worship. Just outside of the pandal, and surrounding it, was a circular well-beaten track resembling a miniature race track. Round and round this race track hurried men, women and children, bearing coconuts and offerings of food, in many cases in cupped hands, and with tense, frenzied, pathetic faces, crying repeatedly, "Pancha Panduvuluwariki Govinda." The Five Pandu Kings, famed for their strength, wisdom and goodness, have been deified. They are believed to grant sight to the blind; sound limbs to the lame and halt; children to barren women; and sanity to those possessed of demons. They also protect the cattle and herds of their devotees. There is no thought of coming to them for forgiveness of sins or spiritual blessing. In this crowd were women with wet, clinging garments and loosened hair, circling the shrine and calling for help from the Pandus. Here was a man hopelessly blind, holding on to a stick the other end of which is held by a relative. Here was a woman, also blind, who was led by the hand by her younger sister. And so the procession of heavily burdened, pathetically eager and inexpressibly sad humanity circles around and around, calling "Pancha Panduvuluwariki Govinda."

It was all infinitely depressing, and we were glad to escape into the quiet, harmony, and peace of the encircling night. There we committed to the loving and wise care of our Heavenly Father, these His lost sheep, and dedicated ourselves with a new compassion to the task of leading them into the knowledge of Him who came that they might have life and have it more abundantly.



Early on Sunday morning we were again at the shrine. This time Mrs. Witter and Rev. and Mrs. M. Narasiah were with us. As we stood just under the outside edge of the shrine-encircling pandal, there lay between us and the shrine the prostrate forms of 13 women, face down on the ground, clad in wet, clinging garments, hair loosened and flowing, and arms outstretched at full length with the palms and fingers of their hands pressed tightly in the attitude of worship. Oblivious to the world of men, and absorbed in their own desperate personal need, these wives, mothers, and young women were utterly humbling themselves before what to them represented Deity that they might by some means secure their heart's desire. Some among them were praying earnestly for a son to carry on the ancestral line and to conduct the annual ceremonies in memory of the departed loved ones. And the thought came, "Does our God find a like intensity of devotion and faith in us?"

As we took the path to the little stream, where suppliants bathed before offering their gifts, we saw two men dragging along between them a wailing, protesting, struggling woman who was declared to be possessed by a demon. A few minutes later, still crying out and protesting, she was forcibly immersed in the muddy waters. Her unwelcome bath over, she eluded the grasp of her male attendants and ran like a startled deer towards the shrine, with the men running after her. Once at the shrine the priest gripped and violently pulled her hair, calling loudly

on the demon to speak his name and leave the woman. He then beat the woman on the back with a roll made of the skin of a sacred antelope and made her speak the magic words, "Pancha Panduvuluwariki Govinda." She fell into a swoon. Upon recovery she ran for the wilderness as if driven by an over-mastering hysteria.

Those seeking help are expected to visit the shrine five weeks successively, bringing their offerings. We were told by a young Brahman engaged at the shrine that the priests take in about 150 rupees or more every week-end. The merchants also are making good profits.

How did it all begin? Some months ago the childless wife of a Mohammedan Inspector of Police stationed a mile away, learned of this unusually formed tree. She visited it, and felt impelled to worship it. Later in Madras she found herself pregnant and wrote her husband that he must visit and worship at the tree with fitting religious ceremonies. He did so with great pomp. This was promptly reported throughout the whole country-side. Then a woman came there and was alleged to have been cured of a demon. A blind man was reported to have received his sight. Thus the reputation of the place spread. A name was given to the tree. It was deified and thus became the wonder and object of worship for thousands of superstitious villagers in this part of India. Obviously most of those who visit the tree return disillusioned.

Does India need Christ? If you have read this article to the end, you know the answer.



*Another phase of India's paganism. Ceremonial bathing in the Ganges River*

# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## All the News from China Is Not Bad News

By A. F. GROESBECK

**M**OST reports from missionaries in China these days deal largely with the woes that have overtaken their work. Here is something better to report.

A Baptist church on the Chaoyang field in South China, where Rev. and Mrs. Carl Capen are in charge, recently dedicated two new chapels, each costing about \$5,000 in Chinese currency. *Not one cent came from American funds.* A photograph of one of these new chapels, that at Chiah-liao, appears on this page. The place is about 30 miles from Swatow. The building is 40 feet square. Its pillars are of burned brick and its roof is of tile. Unless bombed by airplanes or destroyed in an earthquake, this building should stand for 200 years or more.

Here surely is a constructive achievement, definite and inspiring, by the Chinese themselves during this terrible past year.

This little church has a remarkable history. For many years it met in a private home. Its real beginnings date back to the attendance of a family of three at an evangelistic meeting in Swatow. All were converted. The father soon died. The mother became a Bible woman. The son became a deacon in this little church. He married and had three sons whom he educated at Shanghai University. One went to America and returned with a Ph.D. degree from Cornell University. He teaches in Soochow University. He married the daughter of a Chinese Presbyterian pastor. She is head of the Chinese Woman's Relief Corps.

The second son has charge of rehabilitation projects under Generalissimo Chiang Kai-shek. He planned to enter Crozer Theological Seminary last year, but could not be spared from China. The third son is in business in Shanghai. All three sons are products of this little church that now has its attractive new edifice.

But the story is not finished. Another godly deacon in this church was so faithful that he would never permit an imperfect coin in the collection plate. He also had a son who went to America and returned with an M.A. degree from Harvard University and a Ph.D. degree from Columbia University. He is now head of the Swatow Baptist Academy. A girl in the church married a doctor

who was trained by the veteran Baptist woman doctor, Anna Scott. He prospered in medical practice in a town 20 miles away. Two sons blessed that home. One is today a deacon in the church and the other its school superintendent.

All the news coming from China is not bad news. And there are still some people who say that foreign missions are not worth while.

### The Largest Chinese School in the Metropolitan Area

Many years ago Deacon George S. Sturges of the Bergen Baptist Church in Jersey City, N. J., established a Sunday school for Chinese. Today it is the special pride of the church and is the largest Chinese school in the entire New York metropolitan area. Since Deacon Sturges' retirement and removal to Woodbury, Conn., the school has been superintended by his daughter, Dr. Barbara B.



*The new Baptist church at Chiah-liao in the South China field*



*The Chinese Sunday school of the Bergen Baptist Church in Jersey City, New Jersey. In the front row are Pastor A. H. C. Morse, Dr. Barbara B. Sturges, English superintendent, and Mr. Robert Lai, Chinese superintendent*

Sturges. In the course of the years it has enrolled many hundreds of Chinese of whom approximately 100 have united with the Bergen church through baptism. The school is of great public and community interest and devoted teachers from other denominations eagerly seek and accept opportunities to invest their lives in its teaching ministry. The school furnishes a large outlet

for the missionary spirit of the church. For years it has supported orphans in China and more recently has contributed generously to China War Relief. In addition to Dr. Barbara B. Sturges as English superintendent, the school has a Chinese superintendent, Mr. Robert Lai. For the past ten years Dr. A. H. C. Morse has been pastor of the Bergen church.

swallowing. The next day it was worse. So he decided that he must consult someone better than the village medicine-man and try some remedy more powerful than any of the passers-by had suggested. He came to Warangal and stopped at the office of a man who had taken a course in "Indian Medicine"—a kind of modernization of the old Ayurvedic system. The "doctor" was out, but his helper syringed the ear and put some yellow paste on the side of Narsiah's face over the site of the pain. There was no immediate relief, and Narsiah was still a bit worried about himself. So he came on five miles further to our hospital. He had apparently been told that he had paralysis of the face.

We diagnosed the condition as lockjaw, and began treatment. The oil mixture had caused perforation of the eardrum. Although the discharge from the ear had not been pus, the germs of tetanus had found access not only to the inner ear but through that to the brain. This was a case of localized tetanus, for only the nerves controlling one

## His Toothache Became Lockjaw

*An unusual case in the Victoria Memorial Mission Hospital, at Hanumakonda, India*

**I** WONDER if you ever heard of a toothache remedy like this. Narsiah is a man of about 45 years of age. He has lost several teeth, and needs to lose some more. One day one of his *right* upper molars began to ache. After he had stood the pain for a while his friends applied the following remedy. They took some oil, some saffron and some herbs of various kinds, made it all into a mixture and poured it into his *left* ear. I could have understood it better if they had burned

By JOHN S. CARMAN, M.D.

or done almost anything *on the same side* as the pain, for that is quite usual.

Did the remedy work? Well, at least he forgot the toothache, for earache took its place. Yet the man and his relatives did not seem to be disturbed by the fact that there was a discharge from the ear. Several days later he developed pain in front of that ear. His jaw became stiff and he had difficulty in



side of the jaw and throat were affected when he arrived. But even in this type there is grave danger that the process will become general and spread to the vital centers in the brain. The man did develop a general spasm within a few hours of his arrival. However, he did surprisingly well, and after quite a siege he was cured. He was the latest of a series of tetanus cases on whom we have been trying a type of treatment which does not include any of the terrifically expensive serum. Heretofore, enough serum to do any good according to the usual plan of treatment would cost from \$50 to \$100 here. Very few patients could afford that. Now with a combination treatment made up of a method worked out some years ago by an Italian doctor, and some other new ideas, altogether costing about \$5, we have had fairly good success.

#### **A Useless Motorcycle on a Bridgeless Road**

A new form of hardship was experienced by Rev. Bruno Luebeck of South China on a recent evangelistic tour of his field. With

his motorcycle, he expected to make a 30-mile trip in less than an hour. Actual time required was more than four hours. In choice Chinese figurative language he wrote, "I had to taste all the bitterness of torn-up roads." Often he wished he had left the motorbike at home. Every 20 yards a deep trench had been dug across the road to prevent the coming of a Japanese invading army. Every bridge was removed. "That meant," he continued, "that I had to go down to the bottom of the ditch and heave the vehicle up on the other side. I arrived eventually tired and drenched with perspiration. But I found a church full of people hungry for spiritual food. And the Lord gave me strength to preach with gladness."

On another occasion he took an early Sunday morning train from Swatow. After traveling 10 miles the train stopped. All passengers took refuge for an hour in a field while a Japanese plane flew back and forth over the region. Reaching his destination too late for the morning service, he sat down to lunch. The same plane appeared,

circled over the village and finally riddled its railroad station with machine gun fire. "Naturally the people were frightened," he wrote. "However, we all gathered for the afternoon communion service. An unspeakable peace filled our hearts, the peace that trusts God even when enemy bullets fill the air."

#### **Baptist Delegates Sitting in the Mud**

It was a new venture for the Mongoldai Association to entertain the All Assam Baptist Convention and for a time I feared that our people would be unable to carry the burden. But my fears were allayed when I saw the preparations. They had gathered 52,000 bundles of thatch, 2,500 bamboos and mountains of kindling wood. In the store house were 4,000 pounds of rice. And enough cash was raised to insure success. But alas! It rained! The tabernacle built for the meetings leaked like a sieve. Delegates had to put up their umbrellas. The floor soon became so muddy that they sat on thatch soaked with rain and mixed

*(Continued on page 511)*



*Last October's Hallowe'en Party at the Lincoln Heights Baptist Church of Spokane, Washington, where Church Invigorator Earle D. Sims erected a new church last year. Mr. Sims himself is easily identified in the fourth person from the left in the back row. See MISSIONS, May, 1939, pages 276-278*

# MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

WILLIAM B. LIPPHARD, *Editor*

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*Field Correspondents in Four Continents*

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## Theological Blasphemy in Time of War

**I**N these latter years the world has often looked back with amazement and cynicism on the appeals of Kaiser Wilhelm to his German *Gott* and of King George V to the God of the Church of England for help in the war that began in 1914. Surely by this time most Christians had come to regard those appeals as 20th century reversions to tribal deism. Yet with surprising suddenness the same primitive conception of deity has asserted itself anew. Both sides of the new conflict have made appeals to the God of Christianity for divine aid, as indicated in the following quotations from September speeches:

The Lord God, who has always given His Grace to him who was determined to help himself, will also stand by us.—CHANCELLOR ADOLF HITLER.

We can only reverently commit our cause to God. . . . With God's help we shall prevail.—KING GEORGE VI.

The German dictator will find that he has not only France and England to reckon with but our Lord as well.—REV. DONALD DAVIDSON of England, in New York's Fifth Avenue Presbyterian Church.

May God bless us all and may He defend the right. We have a clear conscience.—PRIME MINISTER NEVILLE CHAMBERLAIN.

Bless our armed forces on land, on sea and in the air.—*From a German CALL TO PRAYER.*

The French Premier Daladier, however, was a little more realistic. He placed his trust not in God but in army chiefs. In his speech declaring that France was at war with Germany he said:

With emotion and tenderness I salute our young soldiers who are now going to their sacred duty. They can have confidence in their chiefs.

If God is the God of infinite love and compassion who sent His Son to die that men might have life and have it more abundantly, then He will help no English youth plunge a bayonet into the bowels of a German boy, nor will He guide a German aviator in dropping bombs on Polish barracks. English, French, German, Polish youths—all are equally precious souls, equally sacred personalities in the sight of God. Prayers to Him for help in this mass murder that is called war, are sheer blasphemy. It is high time that the Christian church repudiates such false theology whose only result is to discredit Christianity still more in the eyes of a cynical and unbelieving world. We should pray for an early and lasting peace but not for help in war.

## The Propaganda Machines Shift into High Gear

**I**N a box on the front page of its issue of September 4, 1939, *The New York Times* printed this significant announcement:

NEWS DISPATCHES FROM EUROPE AND  
THE FAR EAST ARE NOW VIRTUALLY  
ALL SUBJECT TO CENSORSHIP

Although President Roosevelt in his radio address on September 3rd rightly declared that Americans are "the most enlightened and the best-informed people in all the world," he nevertheless intimated the reality of the new censorship when he urged "the press and the radio to use the utmost caution to discriminate between actual verified fact and mere rumor."

What this means is that for the duration of the new world war, the American people will be told only what the governments of Europe and Asia permit news correspondents to send across the cables or the air. Moreover the American people are to be subjected again to all kinds of propaganda. "No one thing would do the United

States of America more good in keeping out of war than a continued effort to debunk propaganda," declared Rev. Walter E. Cole in a sermon in New York's Community Church. "The children of Europe face bombs today," he continued, "because the perils of propaganda were not recognized early enough."

There is all the difference in the world between fact and rumor, between partial truth and all truth, between distorted report and uncensored news. It behooves all liberty-loving and fair-minded Americans to keep that distinction ever in mind as from day to day they read their magazines and newspapers or listen in on radio broadcasts from everywhere.

The propaganda machines are shifting into high gear.

#### America's Moral Responsibility for Japanese Air Raids in China

THE war in China is now in the third month of its third year, a far longer period than most people expected when it began. The continued resistance of the Chinese has surprised everybody. The stability of Japan under the severe financial strain has likewise confounded those who had predicted Japan's economic collapse. However, now that certain facts about American participation are becoming known, Japan's ability to prolong the war is no longer surprising. The United States has furnished *the major part of Japan's supplies*. Last year Japan procured from the United States the following percentage of her imports of necessary war material:

Scrap iron and steel	90.39 per cent
Petroleum and products	65.57 per cent
Ferro-alloys	82.71 per cent
Copper	90.89 per cent
Lead	45.52 per cent
Automobiles and parts	64.67 per cent
Aircraft and parts	76.92 per cent

There is strange inconsistency in the following resolution in *The Congressional Record*:

RESOLVED, That the United States Senate record its unqualified condemnation of the inhuman bombing of civilian populations.

Thus America condemns the ruthless slaughter of innocent men, women, and children, and yet makes available the means by which the slaugh-

ter is accomplished. Dr. T. Z. Koo told the Northern Baptist Convention at Los Angeles last June (*See MISSIONS, June, 1939, page 362*) that America was giving sympathetic support to China but practical cooperation to Japan. In commenting on this American participation in Japan's air raids in China, *The Buffalo Evening News* made this interesting statement: "Never give a people the weapons of civilization until they have learned the standards of civilization." The weakness of that observation lies in the fact that standards of civilization in time of war are never high. Japan has abundant precedent for bombing civilians. It was done in Ethiopia and in Spain. It has been done even by the British in bombing villages on the northwestern frontier of India. Nevertheless the fact remains that America shares in the moral responsibility for what has happened in China. "We could have stopped it," said Dr. J. H. Rushbrooke at Atlanta, "but we did not."

#### Unwarranted Criticism of the Cost of Overhead

PERIODICALLY the denomination enjoys an open season of criticism of the "overhead" cost of its missionary work. Whether the cost is high or low is a problem in relativity. It can really be determined only by comparison with that reported by other philanthropic organizations. For two years a score of agencies have solicited funds from Americans for relief work in Spain. Since the United States Neutrality Law compels such agencies to register with the State Department and to file financial reports, their operations are thus made public. A recent summary in *The New York Times* covered the period from May 1, 1937, to April 30, 1939 (two years). During this period these agencies collected \$2,356,214; spent for relief \$1,733,259; had a balance on hand of \$121,325; and spent \$523,000 for administration, salaries, publicity, campaign expenses and other "overhead." This is 22% of the total collected.

How does that compare with the "overhead" percentage of Baptist missionary enterprises?

The report of Chairman E. H. Rhoades, Jr., of the Budget and Research Committee at the Los Angeles Convention, answers that question promptly and permanently. After an exhaustive



study and a compilation of data from the 58 national, state and city missionary organizations in the denomination, based on their financial reports and auditors' certifications, he found that in the fiscal year under review \$8,606,000.86 had been received and expended. Of the total, the organizations had spent \$1,024,686.72 for administration, care of funds, interest on indebtedness, legal expense, office rent, salaries, cost of meetings, travel, publicity and all other expenses usually regarded as "overhead." This figures out to be 11.91%, just under 12%.

The facts thus speak for themselves. Baptist organizations maintain their "overhead" at 12%, professional relief agencies operate on an "overhead" of 22%. When the facts are thus compared, criticism in the denomination is proved to be unwarranted.

For a long time to come we ought to hear no more about the cost of "overhead."

## Editorial ♦ Comment

♦ The jittery state of the world during the past two years, with its frequent international crises, threats of war and feverish plans for war, has had a disastrous effect on international travel. The State Department at Washington recently reported a decline of 20% in the number of passports issued to Americans for foreign travel. Last year American visitors to Japan dropped from 9,278 to 4,357, more than 50%, while the total from all countries to Japan declined from 37,323 to 24,407. During both summers of 1938 and 1939 throughout Europe the universal complaint of hotel managers was the scarcity of tourists. Last spring one of the well-known trans-Atlantic liners on its annual round-the-world cruise called at 24 ports in 23 different countries. It carried only 300 passengers. The cruise was conducted at a heavy loss for the steamship company. Moreover, during the summer season just closed, even at the peak sailings late in June and early in July, not a single ship left New York for Europe with a capacity passenger list. And yet many people still cherish the delusion that war is good for business. The tourist agencies and the steamship companies have discovered otherwise.

♦ The recently reported death of Rev. Dwight Goddard closed a career that has had no parallel in the annals of missions. Graduating in 1894 from the Hartford Theological Seminary, he sailed as a

missionary to China. Instead of persuading the Chinese to become Christians he himself became a Buddhist! For the remainder of his life through prayer and writing he devoted himself to the propagation of the Buddhist faith. Returning to America in 1919 he purchased a large estate in Vermont, built an authentic Buddhist Temple and at his own expense issued and distributed tons of Buddhist literature. He wrote several books and many pamphlets on Buddhism. One book of 677 pages, which he entitled *A Buddhist Bible*, is regarded as an authoritative work on the essential teachings of Buddhism. He is said to have made a comfortable fortune through the invention of a mechanical device in use during the World War. With the finest intellectual and cultural background, and apparently well grounded in Christian doctrine and experience, this man turned aside from his chosen task as a foreign missionary and became a Buddhist apostle. Who can explain this anomalous change in religious faith?

## THE GREAT DELUSION

Number 64

### WITHOUT LIQUOR ADVERTISING

AT THE annual meeting of the stockholders of the Curtis Publishing Company in Philadelphia, as reported in *The Christian Advocate*, a stockholder offered a resolution that the company accept liquor advertising in its three periodicals, *The Saturday Evening Post*, *The Ladies' Home Journal*, and *The Country Gentleman*. President W. D. Fuller replied:

We receive bales of letters from our subscribers complimenting the company on its present policy and pledging their support. In addition, a number of other advertisers have said that they would withdraw their advertising from our magazines if we accepted liquor advertising. In the opinion of the management, the result would be that the gain in liquor advertising would be more than offset by losses in other advertising, circulation and prestige. On the basis of our present policy the company is doing fairly well.

In figures, it is said, that the company has a gross revenue of about \$36,000,000 a year.

Here is an outstanding enterprise in America that has not been deluded by the return of liquor. And there are many other periodicals as well as numerous daily newspapers, that follow the same policy as the Curtis Publishing Company.

It would be well for readers of MISSIONS to write to President Fuller and approve his policy. Such periodicals deserve hearty support.



# THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



*Inside Asia*, by JOHN GUNTHER, will easily rank as one of the outstanding books of the year. It is a detailed, comprehensive, highly informing, encyclopedic survey of what has been happening throughout the vast continent of Asia during the past 20 years, with just enough historical background and perspective to make the picture complete. It is a book without an uninteresting page. Beginning with Japan, then crossing over to Manchukuo, down into China, and on to the Philippines, the Dutch Indies, Singapore, Siam, across India, and ending with a brief yet thorough study of the lands in the Near and Middle East, with an appraisal of Zionism and the present crisis in Palestine, the author has produced an amazingly factual, objective study of lands, peoples, economic and political forces, and nationalistic and imperialistic ambitions as they clash in an awakening Asia. Included are intimate personal character sketches of outstanding personalities such as the Japanese Emperor, Chiang Kai-shek, Gandhi, Quezon, several Indian maharajahs and Arabian chiefs, the Shah of Iran (Persia), Zionist leaders and others. Exceedingly informing is his review of the war in China, its causes, objectives and prospects. The author shows rare discrimination and keen analytical skill, as for example, when he declares that the unprecedented growth and imperialistic expansion of Japan, her "climbing leap from national childhood to maturity without the intervening experience of adolescence, is the root cause of most of Japan's difficulties today." Perhaps the most remarkable char-

acteristic of this huge product of reportorial writing is that it evidences no bias or prejudice. Nowhere can the reader say that this page or that paragraph is propaganda. The author achieved an enviable reputation with his book *Inside Europe*, published several years ago and several times revised and brought up to date. *Inside Asia* becomes an indispensable companion volume. However, to Baptist readers two facts will seem strange. Burma is allocated less than two pages. Christianity comes into the picture in only an incidental way. Does this reflect Mr. Gunther's ignorance of the missionary enterprise, or does this suggest that the Christian church has missed its day of opportunity in Asia? (Harper and Brothers; 599 pages; \$3.50.)

*Cry Dance*, by COE HAYNE, is a novel of the American Indian that makes an indirect but persistent plea for social justice. The author takes us realistically into the ranch

and reservation scenery of the Sierras. He creates for us a living cast of characters. Yosemite, the Indian hero, rightly heads the list, with Chaplain Dan Bridger second, and matron Mother Sellers typical third. These are all real people. Dr. Hayne knows thoroughly what he is writing about, whether it be college football or broncho-taming or blizzard conquering, or individual self-conquest. He takes his readers with him on a rare tour of human experience, with a happy ending which is due largely to the noble self-sacrifice of Yosemite. The title, *Cry Dance*, is taken from the weird Algonquin tribal superstition, the Dance of Death, in which with contortions and lacerations the Indians loyal to their tradition honor the memories of their deceased members. The first actual knowledge of this mournful and terrible ceremonial is a new experience to the missionary's assistant, a dazzlingly beautiful young woman from the East who has dedicated her life without salary to home mission teaching among the Indians. One of the keenest passages in the book is that in which the author interprets the educated Indian's sensitivity to his Indian nativity and its stigma. This book is clean, interesting. Nor are thrills wanting, —the daring broncho riding, the blizzard blockades, and the ever present bad man. Dr. Hayne is to be congratulated on the missionary objective of his novel, and its plea for a long delayed bill of rights for the red man. *Cry Dance* is on the Missionary Education Reading List for the current year. (Harper and Brothers; 255 pages; \$2.00.)

*Recommended on the National  
Missionary Reading Program*

## CRY DANCE

*A Novel by  
COE HAYNE*

"The tragedy of Indian disillusionment and how it is met is dramatized with interesting reality. Grippingly interesting." —  
*Watchman-Examiner*

"Splendid . . . A story that needs to be told." — Frank W. Padelford

"Enlightening as well as dramatic." — *N. Y. Herald Tribune* \$3.00

**HARPERS**

*My Father*, by PAUL D. MOODY, is an intimate home picture of the unique evangelist. After the many biographies of Mr. Moody in recent years, it is good to have this simple and sincere little volume of family and personal character. Paul Moody knew his father from the source vantage of the inner circle; he had every opportunity to observe and estimate his father from the family point of view. He has told his story colloquially, with good taste and reserve. The multitudes, who revere the name and memory of Northfield's creator and inspiration, will welcome this full portrait of a man of God. (Little, Brown and Co.; \$1.75.)

*Maturing in the Ministry*, by EUGENE DINSMORE DOLLOFF, pastor of West Medford Baptist Church, is a book not on preaching but on the minister, his habits, pursuits, problems, and pastoral relations. The minister's temptations are presented with unusual insight and vigor. An entire chapter given to "The Minister and Women." Yet nowhere is anything said of the minister's financial pitfalls. The chapters on the Pastor's Clinic, Youth Clinic, and Adult Clinic are especially helpful. Here is a book which exalts the ministry yet discusses its opportunities from a very practical point of view. Any minister will find it both stirring and heart-searching. (Round Table; 215 pages; \$2.00.)

*Himself*, translated by KATHERINE VAN AKIN GATES, is an autobiography of an educated Hindu lady. She tells how she was forced to live in a house with a number of her husband's relatives, where she suffered continual persecution from the women of the household, but which she ignored through the encouragement given to her by her husband. The book is, in reality, a tribute to his calm and tolerant life. It is enlightening and fascinating reading. (Longmans, Green Co.; 253 pages; \$2.00.)

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MISSIONS 10-39



## From Chicago to the Ends of the Earth

*A new Board member's impressions of the service and influence of the Baptist Missionary Training School*



*An Arabian Nights Pageant as staged by Training School students*

**E**ACH year thousands of visitors are attracted to Chicago's famous Loop and Michigan Avenue Lake Front, with its Buckingham Fountain, Adler Planetarium, and its Outer Drive. Baptists among that annual throng of tourists would do well to include in their sight-seeing a short drive southward on the Parkway to 2969 Vernon Avenue, where stands the ivy-covered red brick building known as the Baptist Missionary Training School. It is here, according to the universal testimony of students and alumnae, that dreams of gladsome preparation for Christian service come true.

Entering the commodious foyer one finds himself in the midst of manifold activity. A spirit of friendliness is evident. But there is no time to waste, for there is much to be done. Cooperation is the keyword. Therefore we find one student is "on bells" (telephone and doorbell duty), another "on dishes," one "on dusting," and another "on halls." Thus each day

By **ELSIE M. CHAPMAN**

the house is soon set in order and classes begin.

Study is not drudgery here. It is an opportunity, a genuine preparation for useful service, rewarded with the degree of bachelor of arts

or bachelor of religious education. The religious emphasis is noteworthy. Mid-morning chapel with its quiet worship and inspiration, group devotions, and prayer-room privacy are sources of strength and power leading to the fulfilment of dreams of useful Christian service.



*In the kindergarten of the Christian Center which the students operate for the benefit of Negro children in the neighborhood*

Music plays an important part in the student life. There is a song for every occasion from the most dignified chapel service to the gayest birthday party. The glee club and chapel choir are the pride of both faculty and student body. Opportunities to hear world-famed musicians and the finest of lecturers are frequent.

Practical Christian training is gained through assigned field activities at some Christian center, Neighborhood House, or church.



ABOVE: *The Training School Choir.*  
LEFT: *In this group of students 14 different nationalities are represented*



each week, from 25 to 30 little Negro children enjoy the advantages of a well-conducted kindergarten. There, also, clubs and activities for other age groups minister to the needs of several hundred people weekly.

President Jessie Dell Crawford is ideally fitted for her task, and is unusually popular. Her deep concern over every phase of college life, her personal interest in each student and faculty member, her earnest Christian spirit leave an indelible impress upon all who come in contact with her. Faculty and students live together as one happy family, creating an atmos-

BELOW: *They all make good and frequent use of the library*

Student gospel teams are much in demand.

Those who may feel that our denominational colleges are not appreciated by Baptists will be interested to learn that all of the fourscore students enrolled at the Training School are members of Baptist churches. They represent 20 states of the Union and three foreign countries.

The Baptist Missionary Training School also houses a Christian center. During five mornings of



phere that, to quote one of the freshmen, "makes something inside of me want to be different."

The influence of this institution encircles the world, for the sun never sets on the work of the Baptist Missionary Training School.

Its graduates are leaders in all types of Christian work at home and abroad—unto the uttermost parts of the earth. Personal contact with many of them and the service they are rendering, in America and other lands, assures me that the

Baptist Missionary Training School is not only a place where dreams come true, but is fulfilling the purpose of its founders: namely, "the preparation of Christian young women for efficient leadership in the missionary service of Christ."



*A scene in a dramatic sketch which featured the work of the school clinic*

## Make Way for Youth

*An announcement about the important conference next December at Granville, Ohio, for organizing the new Baptist Youth Council*

**A**T NOON on December 27, 1939, the dining hall of Denison University at Granville, Ohio, will resound with the voices of 150 Baptist young people, representatives of the youth organizations and interests in our local churches.

During the summer and early fall the matter of their convening has been discussed at World Wide Guild House Parties, Royal Ambassador Camps, Young People's Assemblies and Conventions. The selection of each State's quota is to be made by a committee composed of the State Director of Christian Education, State President of Young People's Convention, State Secretary of World Wide Guild, High Councilor of Royal Ambassadors and the State Secretary.

By VIOLET M. HOENER

The Northern Baptist Convention at Milwaukee in 1938 charged the Council on Christian Education with the responsibility of calling these representative young people together as "a temporary body whose task it shall be to recommend plans for a permanent national youth organization" for the unification of Young People's work. It is not contemplated, however, that any youth organization now existing in local churches or organized on a state or area basis shall be abandoned. On the contrary, existing organizations are expected to continue their work fully and freely under the guidance of a new organization. This Youth

Council shall, within one year, bring its findings to State groups of young people for approval or rejection. When two-thirds of the State groups have approved the proposal, the findings shall be referred to the Council on Christian Education for final action.

We are justly proud of the great missionary advance of the youth of our denomination — proud of their accomplishment in the past and of their ever-present forward look into the future. As they wend their way toward Granville in December to join representatives of other youth organizations, may we follow them with a prayer that their vision may be clear and their hearts and minds attuned to the leading of Christ.



# CHRISTIAN YOUTH IN AN UN-CHRISTIAN WORLD

*A photograph of the opening session appears on page 454*

*Last summer's World Conference of Christian Youth in Amsterdam, Holland, proved to be another step toward a more Christlike world*

**Amsterdam, 1939**

**Madras, 1938**

**Edinburgh, 1937**

**Oxford, 1937**

**Jerusalem, 1928**

**Lausanne, 1927**

**Stockholm, 1925**

**Edinburgh, 1910**

*Reported by*

**WALTER WHITE**



*Dr. T. Z. Koo of China talking with an American delegate; Mr. John Field of Peru and Rev. Paul Osumi of Honolulu; Mr. R. H. Edwin Espey, Secretary of the Conference*

**T**HEY came almost in the spirit of a religious crusade. The jungles of Africa could not hold them back. The war in the Far East was not able to keep them away. The vast stretches of sea and plain were not big enough to rob them of their inspired undertaking. They came by boat, train, airplane and bicycle. Many of them traveled half way around the world on a shoestring. Others had their passage provided through the gifts of interested friends. They came to study and to pray in an earnest effort to express the true spirit of Christ, their Saviour and Lord.

Thus they came to the World Conference of Christian Youth held in Amsterdam, Holland, from July 26th, to August 3rd. Dr. William Adams Brown called it, "The most representative conference ever held in modern times." From 71 countries came 1,350 official delegates between the ages of 18 and 35 years together with 200 leaders. They represented 220 separately organized religious groups and national churches and they met to "witness to the reality of the Christian

community as the God-given supra-national body to which has been entrusted the message of victory over the world's spiritual, political and social confusion." The Amsterdam Conference was the consummation of what is perhaps the most significant cycle of world conferences in the history of Christianity.

During ten eventful days Christian youth from all parts of the world lived together in an atmosphere of spiritual awakening. Japanese and Chinese; Indian and Englishman, black and white, conservative and liberal, all helped to give a deeper meaning to the words in the Epistle to the Galatians: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." President James H. Franklin, of Crozer Theological Seminary, an "unofficial observer" at Amsterdam, made a pointed remark when in speaking to the writer he said: "This conference ought to teach our Baptist youth that we do not have all the fruit in the basket."



*Delegates at a beach party on Ymuiden Beach. They represent China, India, Sierra Leone, Latvia, Scotland, Gambia and the United States of America*

This conference in Holland was also an integral part of the great world ecumenical movement, that unifying spirit given of God in a day of wide diversity. The World Alliance for International Friendship through the Churches and the Universal Christian Council for Life and Work were the parents of the Amsterdam Conference. These two organizations promote a Youth Commission which spent the last three years in planning for the Amsterdam Conference. Several international organizations collaborated with the church groups in selecting its personnel and building its program.

The fact of youth should be especially noted in that 58 per cent of the delegates were under 26 years of age. Representation of women was far greater than that at the Madras Conference last December where only 16 per cent were women. At Amsterdam two out of every five delegates, or 40 per cent, were young women. Practically all those attending the conference were representatives of youth groups at home. Most of them had had extended preparation before leaving for Holland. Pre-Amsterdam meetings were held in various parts of the world. On board ship large groups assembled each day for intense preparation. The influence of Amsterdam was, therefore, not confined to the ten days of its sessions but reached out many months before, and it is believed, will continue to have its effect in the years ahead.

The conference day began at 9 A.M. with a half hour of worship. Since the delegates were accustomed to their own particular form of worship no common service was attempted. The different types of worship ranged from the simple form of the African to the highly ritual service of the Eastern Orthodox Church. Widely representative of different nations and races were the leaders of these worship services who included: Miss Moira Neill of Ireland, Youth Secretary, World's Y. W. C. A.; Rev. Jacques Courvoisier,

Professor of Church History at the University of Geneva, Switzerland; Pastor Bruno Foltin, of the Hungarian Lutheran Church; Miss Mina Soga of South Africa; Rev. Robert C. Mackie of Great Britain, General Secretary, World's Student Christian Federation; Dean Benjamin E. Mays of Howard University, Washington, D. C.; Secretary O. S. Tomkins of the Student Christian Movement of Great Britain and Ireland; Dr. H. Kraemer, Professor of History and Religions at the University of Leyden, Holland; Pastor G. Sparring-Petersen of the Danish Lutheran Church; Rev. Einar Molland, Professor of Church History at the University of Oslo; E. Sambayya, Student for the Priesthood in the Church of India, Burma and Ceylon; and Rev. Ivan M. Gould, Director of Young People's Work, International Council of Religious Education, U. S. A.

Immediately after the worship period each morning at 9:30 the plenary sessions were held with speakers of international reputation. At 10:30 the delegates divided into 43 groups for Bible Study. In the afternoon beginning at 4:30 and continuing until 6:30 groups were engaged in "Discussions" on topics of their own choice. One-half of the delegates took as their theme for discussion: "The World of Nations and the Church, its Nature and Mission." About 120 young people selected the topic: "Christian Youth in Our Economic Order." Another 150 gave themselves to a discussion of: "The Nation and State," while 250 delegates discussed the topic: "Education." Two groups studied the problem of race, while three other groups considered: "Christian Marriage and Family Life." Four evenings were devoted to plenary sessions with the following speakers: Dr. William Temple, Archbishop of York, whose subject was: "In The Beginning—God." Archimandrite Cassian took as his subject: "Jesus is Lord." Dr. T. Z. Koo selected as his topic: "The Christian Community and the World of Nations." Rev. Robert C. Mackie, conducted a service of preparation for the Sunday Communion Service using as his theme: "He was known of them in breaking of bread." *Luke xxiv, 28-33.* Other evenings were devoted to social activities which included a reception by Holland's Minister of Education in the Rijksmuseum. Many of the delegates here for the first time looked upon some of the great paintings of Rembrandt. There was also a concert arranged by the delegates themselves which consisted largely of songs and customs depicting the character of the countries represented.

A conference is as great as its leaders. In Amsterdam many of the speakers were personalities of world-wide reputation. Dr. John R. Mott, equipped with years of experience in Christian brotherhood,

gave a masterly address on the theme: "The Christian as Ambassador." Speaking with the authority which comes from tried convictions he lifted his great audience into new realms of spiritual understanding. And he convinced his youthful hearers that Christians have more things to bind them together than things to keep them apart.

Dr. George F. MacLeod, Director of the Iona Community in Scotland, made one of the liveliest addresses. Speaking with a deep sincerity, adorned with much Scotch humor, he talked on the subject: "Can Men Be Brothers?" In the course of his address he said: "In such a gathering as this, the essential answer is bound to be: 'Yes—in Christ.' The mighty conflicting forces of the world today are no more than the tension within common man writ large. How can these enormous potencies of loyalty be transferred to a cause large enough to unite us all? It is not enough to say that man is gradually getting better; that liberal philosophy is bankrupt. Man must be born anew, and it is the surpassing hope in our age that man begins to know it, that he begins to see himself as he really is, self-centered, sinful, seeking true human brotherhood in the blood brotherhood of Bethlehem." This speech made such a deep impression on the audience that many expressed a desire to hear more from Dr. MacLeod. Accordingly on the Sunday afternoon following his address, with beautiful weather enticing the delegates to trips through one of the most picturesque countries in the world, more than 100 people met to hear an account of the interesting work being done in the Iona Community, where a group of ministers and laymen are laboring together in an attempt to teach the lesson that all work should be a sacred experience. Readers can secure detailed information by writing to Dr. George F. MacLeod, 4 Park Circus Place, Glasgow.

It was believed by many that the most thought-provoking address was the one delivered by Prof. Reinhold Niebuhr of Union Theological Seminary in New York. Tongues were wagging furiously when the delegates emerged into the rooms and corridors after he had spoken. Taking as his theme "The Christian in a World of Conflict," he declared that "To prefer peace to war absolutely, is really to prefer tyranny to conflict! Those who control a given peace always tend to seek absolute power. The Christian gives no religious sanction to the rulers who manipulate the equilibrium of power. In the case of conflict, the Christian, because he is human, cannot stand aside. By his faith he can know that there is a position which transcends the conflict, but the position belongs to God alone. The two sides of every human conflict are always both involved in sin."



*The author, Rev. Walter White, photographed with three natives of Holland on a street in Volendam*

One of the most dramatic Conference moments occurred when Dr. T. Z. Koo of China ascended the platform in the presence of a large delegation from Japan to speak on the subject: "The Christian Community and the World of Nations." Everyone expected a passionate appeal for Christian understanding and none was disappointed. Dr. Koo has been a world conference attendant for the past 18 years. Here at Amsterdam he said that "inherent in the Christian Community are four fundamental attitudes. The first of these requires a definite stand against war as a sin against God. The second makes God sovereign in all individual life, even above the sovereignty of the nation, an attitude which may call for great courage. The third combines justice with love in the relations between nations. The fourth attitude makes a distinction between *International* and *Christian*. The one starts with the fact of separateness. The other knows brotherhood to be a present fact and not a future ideal."

During the sessions the delegates had been accumulating impressions. On the morning of the final day a Committee on Findings presented a report from which I quote the following as summarizing admirably the conclusion to which these young people unanimously gave their assent: "We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community. . . . As we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of coöperation and fellowship to which we have been led here, must be faithfully carried on. This world gathering marks for us the beginning of an ever widening task. We face this task realizing that in Christ is our strength."



# Unshakable Unity Amid Overwhelming Calamity

A TIMELY AND URGENT MESSAGE FROM THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE

*To the World Fellowship of Baptists:*

**T**HE world is in the throes of a serious crisis. And while it is impossible to forecast what a day, or even an hour, may bring forth, nevertheless the grace of God is adequate to subdue the passions of men, and the wisdom of God is adequate to overcome the follies of men. Therefore we must persist in earnest petition for true and lasting peace, and must cling to the hope that the sins and follies of the nations (including our own) and of individuals (including ourselves) may not make peace impossible and open the floodgates of overwhelming calamity.

This message is intended to express not my own feeling alone, but that which animates your brethren all through the world. I desire in the name of the Baptist World Alliance to assure our people of every race and country of the deep sense of oneness in the Lord Jesus Christ which we all cherish. Our unity is a God-created fact. We share in a common salvation. We acknowledge one Divine Lord. He who has drawn us to Himself has thereby drawn us to one another. We share a common indestructible Divine life. No varieties of race, no divisions of allegiance or differences of judgment in the temporal order, can touch our inward spiritual unity. This belongs not to the temporal order but to the eternal. Above and beyond the unity of our own communion we recognize a like spiritual oneness with all who partake with us in the common salvation. They and we are, and remain for

ever, brothers and sisters in Him who has loved and redeemed us.

It is conceivable that conditions may arise to make it difficult or impossible for Christian people of various lands freely to correspond with one another. Therefore I send at this time of anxiety a greeting to all the members of our fellowship, assuring them from the depths of my heart—and with the certainty that I represent the entire Baptist communion throughout the earth—of our unwavering love and of our constant remembrance in prayer of those who are specially and intimately linked with us. I would fain greet in similar terms—so far as this message can reach them—Christian brethren of all communions. Nothing is able “to separate us from the love of God which is in Christ Jesus our Lord”; and nothing can break a spiritual unity rooted in a common experience of the grace of God. We stand together in prayer during this troublous time; and, whatsoever may come, we remain one. It is impossible that we should cease to love one another, nor can we cease to thank God for the inseverable ties which bind our hearts in Christian love.

*The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all evermore.*

Yours in fellowship and service,

J. H. RUSHBROOKE,

*President of the Baptist World Alliance.*



## What Effect Will the War Have on Missionary Giving?

With the launching of another war, the duration of which no man can foretell, there is a natural disposition to discuss its effect on religious work. Leaving aside all consideration of religious organizations in the countries directly involved in the war, what will be the probable course of missionary giving in the serious circumstances that now confront us?

Precedent is a poor guide in a world which seems to have abandoned all tradition. Yet the record of the past is all that we have on which to base any kind of estimate for the future. In the first two years of the world war, 1915-16, Northern Baptist contributions for “beneficence,” as the record of that time has it, rose slightly. In 1917 there was a further increase

and in 1918 there was a very marked rise above the 1914 level which for missions was approximately \$2,500,000. It is interesting to note that the total was not greatly different from that of 1938-39. Whether history will repeat itself in the effects of war upon our economic and religious life is a crucial question that remains to be answered.

## One Hundred Days

*An announcement about the series of convocations scheduled for the new promotional year*

**B**EGINNING October 31st General Director Adams will head a team which will attend the first 14 of a planned 100 Baptist convocations. Other members of the team include Richard Hoiland, Miss Alice W. S. Brimson, Mrs. Leslie E. Swain, Rev. M. E. Bratcher, Dr. J. C. Robbins and Rev. M. Forest Ashbrook.

These convocations will be one-day meetings, and the balance of the 100 will be announced for January, February and March. The autumn series will be as follows:

October 31, Spokane, Wash.  
November 1, Seattle, Wash.  
November 2, Portland, Ore.  
November 3, Eugene, Ore.  
November 5, Boise, Idaho  
November 7, Salt Lake City, Utah  
November 8, Cheyenne, Wyo.  
November 9, Denver, Col.  
November 10, Pueblo, Col.  
November 13, Grand Island, Neb.  
November 14, Omaha, Neb.  
November 15, Sioux City, Iowa  
November 16, Des Moines, Iowa  
November 17, Davenport, Iowa

The first Sunday in November will be devoted to Portland churches and the second Sunday to the churches of Denver.

Every effort will be made to make these convocations meetings of an outstanding and effective character. The Northern Baptist Convention in Los Angeles voted to project the 100 days' program and the meetings are to be so distributed as to make possible the largest attendance of church members at the convocations. The personnel of the visiting team guarantees that the convocations will not be ordinary gatherings. An interesting fact in connection with the program is that the Councils on World Evangelization, Christian Education and Finance and Pro-

motion, and the Committee on the Home are cooperating in the project. It is the first time that such a united approach to the constituency has been made.

Advance work will be done by Rev. M. E. Bratcher, who sets out September 15 to visit each of the convocation cities.

### The New General Director

Having entered September 1st upon his task as General Director of the Council on Finance and Promotion, Rev. Earl F. Adams called a conference of workers in his own organization in New York September 12th and conferred with a larger group representative of other Councils and Boards on September 20th. It is no light task that has been handed to him. The drastic surgery practiced on this Council's budget last year has left him with a very small staff.

In October he will attend state conventions of New Hampshire, Minnesota, Iowa, Illinois, Michigan, Pennsylvania, New York and

Massachusetts. This series will end with the Massachusetts meeting in Boston on October 25th.

There is not much on which to base a forecast of receipts on the unified budget, but what there is does not warrant excessive optimism, if for no other reason than the disturbing effects of the new war in Europe. For the first three months of the current fiscal year our receipts were about \$23,000 less than for the corresponding period a year ago. Too much significance should not attach to this loss. The first months of the fiscal year are always the least favorable from a financial standpoint. With autumn activities under way we hope to tell a different story.

### A New Youth Council

When 150 carefully chosen Baptist young people meet at Denison University, Granville, Ohio, December 27-30, 1939, it will be to organize a temporary Baptist Youth Council whose function will be to recommend to the Northern Baptist Convention plans for a permanent national youth organization. The new youth work will include all youth groups now active in the denomination.

Those chosen to attend this significant meeting will be prepared by the study of background materials by the Council on Christian Education of the Northern Baptist Convention. The staff of the various youth agencies of the convention, an outstanding devotional leader, speakers of insight, and a recreational leader will stimulate the expression and fellowship of the group.

Delegates will be selected by a committee composed of the state director of Christian Education, state president of the Young People's Convention, High Councillor of Royal Ambassadors, state secretary of the W.W.G. and the state convention executive secretary.



*Earl Frederick Adams*

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## School Days Amid Bombings and Ruins

### *A Christian School in a Buddhist Temple*

"We are moving the school out to the country, where we will be safe from bombing," wrote Miss M. C. Ang, heroic Chinese Christian leader, who has been principal of Chung Mei, the Junior Middle School for Girls at Kinhwa, East China, since 1927. "We have rented a big village ancestral temple." When this word came to me, I wondered what sort of school-house a temple would make. I thought of the wide, bare halls, the open courts, the high-beamed roofs, the fierce-looking idols. At least they would have plenty of fresh air! You can imagine how interested I was on my recent visit to Kinhwa to go with Miss Ang to see for myself.

From a distance the building looked lonely and exposed, but as we came nearer, I discovered that it was quite close to the village proper and that a garrison of soldiers quartered nearby offered sufficient police protection. As we approached the temple, girls seemed to spring up around us as though by magic. They had been studying under the trees on the low hills nearby, but came running to escort their beloved "Ang Su" and me.

Then came the tour of inspection. How neatly everything had been arranged! The rows of beds with their white counterpanes looked as nice as in our own dormitory in town. The rows of desks were placed in the various worship halls of the temple, facing the open courtyards. The teachers' office was in the inner court, their desks just under the cases of "spirit



*Miss Minnie Argetsinger and Dr. Wu Yi-jong, President of Ginling College*

tablets." Because all of these temples are built with only three walls, one side being left open to the courtyard, in some places partitions had been put up to inclose the sleeping quarters. A temporary kitchen had been arranged—I peeped into the screened-in cupboards at the rice bowls and the food supplies. Around the corner I came upon over 80 wash-basins, hanging in a neat row, with mugs and tooth-brushes on the ledge above. Just like camping! And in one corner I found a little room, partitioned off and neatly white-washed with pictures of Christ on the walls, a Bible and hymnbooks on the table—the school prayer-room, a sanctuary of the living God in a heathen temple.

The next day I tried my hand at teaching the English classes. One class met in the main worship room of the temple and big, ugly idols frowned at me as I stood be-

fore the class. As I was writing on the blackboard, a whiff of smoke came to my nose. Around the corner of the board was a small idol with incense burning in front of it! The villagers come in to worship at infrequent intervals. On regular temple worship days, three or four times a year, the school girls take their books and their lunch and go for a picnic, returning after the worshippers have gone.

About a month after my visit to this temple school a letter came from Miss Ang saying: "You will be glad to hear the good news. A young Christian worker has been here for a few days. Over 40 girls have signified their love for Christ. Seven or eight of them have been accepted for baptism and church membership. We do not have time for all the Bible classes and meetings the girls want. They are fairly hungry for spiritual help and a desire to know God." If God's children are faithful in prayer and testimony, the spirit of God can find its way to work even in the shadows of an old Chinese ancestral temple—frowning idols and mysterious "spirit tablets" notwithstanding!—*Linnea A. Nelson.*

### *A Temple School in West China*

My address is still Suifu, but our Girl's Middle School has moved to a small village, Chao Chang, 30 li above Suifu on the Yangtze river. At present we are housed in a Chinese temple under very crowded conditions. The students sleep on mats on the floor. Each girl has a stool to sit on and a drawing board to write on. The stools must serve as tables, also, for we could bring



no extra equipment. If we continue here in the fall, we shall have to have beds, desks, tables, and other supplies. For these uncertain summer months we are getting along as best we can with as few things as possible.

The move could not be avoided as it was an order from the government after the dreadful Chungking raids. They gave the school only three days in which to find a place and move, but the time was extended to six. To move only the barest necessities for a school of 207 pupils, and that number all boarders, was a stupendous task. Then, besides needing repair, the temple had to be somewhat worked over to meet the demands of a school. Right now it is so hot under the tile roof that I am out on the ground where I am writing this letter on a little stool.

We are continuing our Sunday school work with fewer interruptions than in the city. Our club of Christian girls is carrying on very well. Two of the teachers and some of the girls are conducting Sunday schools for the village children. I am taking a class in Bible study with 20 of the non-Christian students.

If we remain here in the fall, we shall have to rent a farm house nearby for dormitory purposes. We do not yet know where the money



*The girls' individual towels and wash-basins are placed in neat rows at Chung Mei*

to finance it is coming from. We are requesting a sum from the government, but it is doubtful whether it will be forthcoming, since the war has now become a terrific expense.

One redeeming feature of the move is our natural surroundings. We are in the midst of beautiful hills and mountains covered with terraced rice fields and dotted with lacy bamboo groves.

Our Primary School moved to Li Chiang, 60 li down river. As only 100 of the older girls could go there, a branch of the school was opened in another section of Suifu



*The school class schedule is hung below the Spirit Tablets at Chung Mei*

with 168 children attending. Now that Chengtu has been bombed, we wonder about the fate of our Primary School in the fall. If we conduct it at all, I think it will have to be done in the city. But if the danger is too great, we cannot do even that.—*Lettie G. Archer.*

#### **Chinese Children Refugees**

Yu Guai Fang, aged 13 years, lived in a small village in Homan, about 200 miles from Hankow. Her father was a merchant with a happy family of five children. When danger of invasion was imminent, her parents sent her and her younger sister to the Children's Refugee Home in Hankow. Because they received only two meals a day and had no bedding while there, they were very glad to



*Students at Chung Mei, Kinkwa, East China, having their usual "morning sing"*

leave three days later for I Chang, where they had three meals a day and a chance to study. But after a month they were sent on to Chungking. The food supply gave out and the authorities wanted the children to go to work in factories, but they all ran away and hid. A few days later they were shipped to Kiating. The boat which carried them was so overloaded that it sank, and they had to be transferred to smaller boats. Then, from there to Chengtu, where Yu Guai Fang says: "We were very happy when some kindhearted women came to see us and arranged to have us come to a Christian school in Yaan. Here we are very happy and quiet and feel safe." But she was sad that her little sister could not accompany her. Neither she nor her parents have had any connection with Christianity before. No word has come from her home except rumors that the section has been bombed and occupied.—*Ada Nelson, Yaan, Sikong, China.*

#### **Surprise Attack**

After a surprise naval attack on Swatow, the bombing and shelling of that city, and street fighting the Japanese forces landed. At the peak of the invasion from 1,200 to 1,500 refugees, filling four large school buildings and smaller places, were being taken care of on the Kakchieh compound in Swatow Bay. Our single women missionaries have stood by nobly and toiled unremittingly for the refugees.

# TIDINGS



# FROM THE FIELDS

## Mrs. J. Willard McCrossen Elected Treasurer

Mrs. J. Willard McCrossen, newly elected treasurer of the Woman's American Baptist Home Mission Society, has seen active service in several phases of denominational work both as a volunteer and as a paid worker. While she was managing editor of a tradespaper in Topeka, Kansas, she was active in B.Y.P.U. and W.W.G. work, both in the association and in the state.

From Topeka she went to the office of the B.Y.P.U.A. in Chicago where she served as a secretary for several years. In 1928 she was appointed Christian Americanization missionary for the city of Chicago where she remained until her marriage to Rev. J. Willard McCrossen, who was then pastor of the Baptist Church in Montgomery, Pa. From Montgomery, the McCrossens went to Paterson, N. J., where they served the First Baptist Church until the death of Mr. McCrossen in June, 1939. Mrs. McCrossen has been active in both



Mrs. J. W. McCrossen

parishes, working side by side with her husband in every phase of the pastorate.

For the past year, Mrs. McCrossen has been a member of the Board of Managers of the Woman's American Baptist Home Mission Society.

she who guided me was a noble and worthy teacher, Señorita Evalena.

"My awakening spirit received with eagerness the wise teachings which were to serve me as faithful armor in the future, because those teachings which fed my mind were also light to my soul.

"Time passes. Colegio Bautista with her mighty work has advanced and will advance even more under the divine protection of our Eternal God. And what is its purpose? It is not enough that a plant have sufficient food, that it be surrounded with water and fresh air; and that the soil be fertile. Without light the plant lacks an essential element for its fragrance, its beauty, and even life itself. A child, like a plant, needs light—that light from above, emanating from God and touching the heart of the child, illuminates it with truth, love, and justice. Thus good soil is prepared and cultivated in Colegio Bautista. The pupils of Colegio Bautista know Jesus; they come to love Him. They listen to the stories about Him. They try to imitate His way of living and to follow His teachings. They do so, little by little, but, as the years pass, we hope many of them will come to be His faithful followers. It was here where I came to know Him and learned to love Him. Now Christ forms an essential part of my life.

"By these few words I wish to express my eternal gratitude to the honorable Society which you represent. That Society, inspired by a noble ideal, founded these institutions of learning which have brought happiness and joy to the pupils who attend and the teachers who instruct them. Added to my gratitude is that of my many

## San Salvador Welcomes Honored Guests

During their recent trip to Central America, Mrs. F. C. Pinkham and Miss Alice W. S. Brimson were greeted wherever they went with flowers and words of gratitude for the work of the Woman's American Baptist Home Mission Society. At the Baptist School in San Salvador, one of the outstanding educational institutions of that State, they were formally welcomed by Miss Ketty Carter, an alumna of the school who is now teaching in Colegio Bautista. Her message follows:

"In the year 1927, for the first time I crossed the threshold of Colegio Bautista. Our school then had no building of its own, but in three crowded rooms in the basement of the Baptist Temple resounded the sweet childish voices of the pupils and the agreeable voices of our teachers. Three years I remained at that sacred shrine where I passed the happiest days of my childhood. Those three years were sufficient to mold my unfolding life and to direct my feet in the path of right, truth, and love, since

schoolmates who are now men and women, wrestling valiantly with the problems of life. I must thank you not only for myself, but also for my brothers and sisters who drank and still drink at this intellectual and spiritual fountain. It is an infinite joy to thus express my gratitude to you, the very worthy representatives of the Woman's American Baptist Home Mission Society."

#### Improvements at Storer

One of the outstanding benefits to Storer College this last year has been the creation of the Woman's Commission who act as assistants to the Board of Trustees. They have visioned and accomplished on this campus improvements long desired.

As a result, one or two unsightly buildings have been removed, a passageway has been converted into a hall where slides can be shown to illustrate class work; and Brackett Hall, the renamed dormitory for women, which old friends know as Lincoln Hall, has become a place of beauty and comfort. The glimpse into the large reception room through spacious arches gives one a feeling of friendliness and home. The house mother, or her assistant, is always at hand with a smile of welcome; long tables invite study; comfortable chairs and

shaded lamps invite reading; the windows offer the daily changing pageantry of the lovely Shenandoah Valley..

There is a dinette, open each day for half an hour, dispensing hot drinks, soups, sandwiches, and candy. There is a hair-dressing room, a well equipped laundry, and a practice room for piano students.

As I write, I hear the Beethoven Choral Society practicing for a cantata. Soon the boys will be on the baseball diamond and the girls hiking or tossing a ball. The work of dinner begins, for most of our students help in the kitchen or dining-room. After a brief period of relaxation they gather at 7:00 P.M. in their respective dormitories for supervised study until 9:30, or they do research work in the library. Often there is a lecture or a concert to attend; each Wednesday there is prayer meeting. Saturday is house-cleaning day in the morning, with football, basketball or other outdoor games in the afternoon. Sunday passes swiftly with Sunday school, supervised walks, and church service. One dear girl said, "Punish me any way you must, only don't send me home! I love Storer. I want to prove that I do!" A few squander their parents' money, but the majority stretch every penny. A few are superficial, but when we see our students staging a play,



*Ketty Carter*

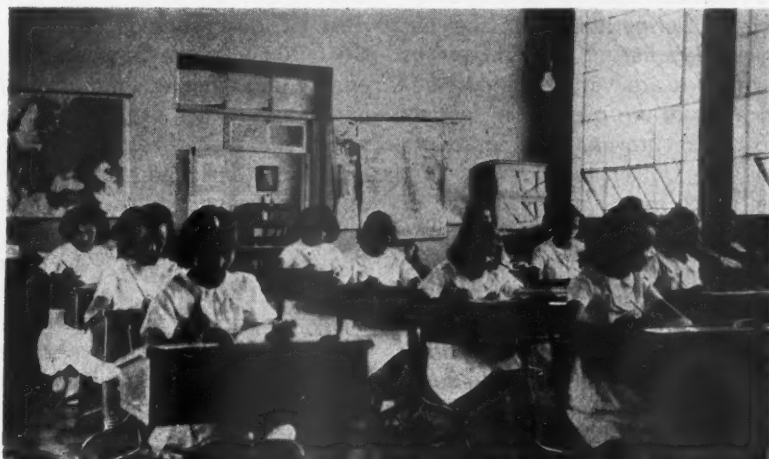
conducting a prayer meeting, showing sportsmanship in their athletic contests, meeting life with poise and cheer, we take renewed hope for future years.—*Elizabeth M. McDonald.*

#### New Buildings at Mather

When the fall term opened at Mather School, Beaufort, S. C., students and faculty rejoiced in two new brick buildings and other improvements on the campus. A new Sales House has been constructed from lumber from one of the old wooden dormitories. In this store the supplies of clothing, that come from churches near and far, will be more adequately and conveniently handled. It is still true that Mather School "stands on barrels," for the new and used clothing, sold at bargain prices, provides annually about \$6,000 toward the support of the school. In order to swell this fund and help purchase furniture for the new buildings, countless friends are responding to the song, "Make a Child's Dress for Mather." If you have not learned this popular air, write to your State office or the Baptist Literature Bureau, 152 Madison Avenue, New York, N. Y., for a copy.

The laundry has been moved to one of the frame buildings, and Howard Hall has been converted into a chapel.

*(Continued on page 504)*



*A class room in Colegio Bautista, San Salvador*



## Community Support for a Baptist Church

By PHILIP G. GRAF

**S**HOULD a Rural Community Baptist Church accept gifts to the current expense budget of the church from business men and others who are not members of the church? More than that, should such a church canvass the citizens of the community at large, who, though they are not church members nor even Christians and never attend, yet recognize the value of the church to the community?

Many Baptists throughout the country would immediately say "No!" However, experience as a colporter missionary, with such a policy is causing many to answer, "Yes."

Perhaps we should pause here and define exactly what we are thinking when we use the term "Rural Community Baptist Church." We mean a church which is either the only church of any denomination, Catholic or Protestant, or the only evangelical church serving the community. In no case should a community-wide financial canvass be made where there are other evangelical churches in the town.

There is of course a danger in this plan of community-wide financing of a Rural Community Baptist Church in that, those who give may want a voice in the government and life of the church. It must be clearly understood by everyone at the outset that those who are not members and who give to the church are expected to entrust the affairs of the church entirely to those who are church members.

On the other hand we could cite two rural towns in the Pacific Northwest which had religious awakenings due to the community-wide canvass made in behalf of the cause of Christ as represented in the local Community Baptist church. In one of these country towns of

550, the "every member and community-wide" canvass resulted in an increase in the current expense budget of from \$500 to \$2,350 per year, the erection of a \$13,000 edifice, an increase in the missionary giving of the church to the Northern Baptist Convention of 400%, the installation of a fine electric Hammond organ, and most vital of all the addition of 60 members to the church, 30 of whom joined by baptism. There resulted a general spiritual uplift in the entire life of the church and many business and professional people became vitally interested in the church.

One further general statement: it is our opinion that 75% of the Baptist churches in the rural areas

of the Northern Baptist Convention do not make a regular annual "every member canvass" nor do they operate under any proven systematic financial plan. We would like to see a survey made as to this situation, and if it is true, its correction we believe, would bring untold blessing to our rural Baptist churches and the denomination.

### Pensions for Church Employees

At Los Angeles the Northern Baptist Convention took steps looking to the establishment of a plan to provide retirement pensions for lay employees of Baptist churches and organizations. To work out the details of such a plan, provisions were made for a committee, which has now been named by the Convention president as follows: H. C.

(Continued on page 510)

### CHANGES IN PERSONNEL OF THE BOARD OF EDUCATION

**T**HE Board of Education believes in the principle of advancement and promotion. I am pleased to announce that Miss Dorothy A. Stevens has been advanced from the Associate Secretaryship to the Secretaryship of the Department of Missionary Education. She thus succeeds Dr. William A. Hill who retired August 31st. Miss Stevens came to the Board one year ago from the treasurership of the Woman's American Baptist Home Mission Society. During this year she has commended herself so highly to us all that we are very happy to advance her to this position of leadership. Miss Stevens is a graduate from the University of New York from which she holds the degree of Master of Arts in Education. She has visited the fields of both Home and Foreign Missions. She has acquired a thorough understanding during this past year of the ideals and purposes of missionary education, and she has commended herself highly wherever her travels have taken her. We believe that she is eminently qualified for the larger

responsibilities. She assumed her new duties on September 1st.

On this same date we added a new member to the staff, Mrs. Emily Fetter Bergen who succeeds Miss Mary L. Noble as secretary of the Children's World Crusade. The responsibilities of this work were carried last year by Miss Elsie Kappen in connection with her work with the World Wide Guild. At Miss Kappen's own request we have again divided the work under two directors, Miss Kappen retaining the work of the Guild. Mrs. Bergen comes to us after graduating with honors in Phi Beta Kappa from Radcliffe College where she specialized in children's education. She then spent one year at the Beaver Country Day School and has taught in a similar institution in Buffalo. Mrs. Bergen is the daughter of Dr. Newton C. Fetter who for many years has been University Pastor in Boston. We are very happy to introduce her in this way to our Children's World Crusade and its leaders. She may be addressed at 152 Madison Avenue, New York.

FRANK W. PADELFOORD

# MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## STATE AWARDS

Recorded figures do not always reveal actual progress, but they are an indication of a healthy or an unhealthy condition. In each group the award for Missionary Education is given to the state which has made the largest percentage of improvement over the prior year in the various phases of missionary

education. The award for reading is given on a similar basis. The states that have accomplished most in missionary education receive four books each, and in the reading program, three books each. The Department of Missionary Education is happy to grant these awards this year to the following states:

RESIDENT MEMBERSHIP	MISSIONARY EDUCATION	READING
Not over 5,000	Utah	Wyoming
" " 10,000	Idaho	Arizona
" " 20,000	Colorado	Colorado
" " 30,000	Iowa	Iowa
" " 60,000	Kansas	Kansas
" " 86,000	Ohio	Mass.
" " 170,000	Pennsylvania	

### New Literature on "Christ and the World Community: at Home and Abroad"

*Missionary Education Objectives* (formerly *Missionary Education Standards*). Free. A new leaflet emphasizing achievement. The Missionary Education Committee in every local church should have a copy.

*National Missionary Reading Program 1939-40*. Free.

*Missionary Teaching Material 1939-40*. Six-page folder listing materials on the study theme, temperance, stewardship, history and biography, etc. Free.

*Missionary Education Advance in the Churches—Some Evidences*, by Dr. William A. Hill. Some pertinent facts culled from Dr. Hill's Annual Report to the Board of Education. Free.

*Books of Merit Related to the World Christian Enterprise*. Suggestions for ministers, missionary leaders, theological students. Free.

*Kingdom Harvests Along Home Mission Trails*. Six programs on "Homeland Harvest," prepared by Augusta W. Comstock. For Adult and Older Young People's groups. Price 10 cents.

*Suggestions for Program Meetings* on the theme "Christ and the World Community," prepared by Anna Canada Swain. These programs are based primarily on "Through Tragedy to Triumph." Price 25 cents.

*Missionary Dramatics 1939-40*. A four-page folder listing plays for adults, World Wide Guild, Children's World Crusade, and Royal Ambassadors. Free.

*Materials for Church Work*. With the following age levels: Nursery Children and Beginners, Primary Children, Junior Boys and Girls, Junior High Boys and Girls, Senior High Youth, Young People, and

Adults. These seven booklets were prepared for use in the unified program in the local church under the auspices of the Council on Christian Education of the Northern Baptist Convention. They may be obtained upon request from the Department of Missionary Education of the Baptist Board of Education, or from the American Baptist Publication Society. Free.

*Sunday School Stories on Alaska*. Three booklets for Primary, Junior, and Young People. 15 cents each, 35 cents for three.

### Summer Conferences

During the summer the Department has provided 46 teachers for courses in missionary education at summer conferences, house parties, and camps for boys and girls. Since Alaska is the study for intermediates this year, it was a natural outcome under the leadership of Miss Esther Mary McCollough that the girls at the Oregon Guild House Party should turn their thought to our Kodiak Mission.

"For the closing session at our Guild House Party, the girls put several boards in the front of our tent platform. Then we covered all of that with thick green moss, fir boughs and sword ferns. In the background we put a hanging of the 'Wise Men Following the Star,' made by our Japanese Baptist Church young people. Then we put seven candles on a block of wood, and at the base we put that lovely picture of Christ by Sallman. Because we wished to show some action from our study, we placed our gifts there too: a book, *Courageous Adventures*, and a picture

'Christ in Gethsemane.' If you had looked at the address, you would have seen their destination was the Abbie Gunn Baker Cottage, Ouzinkie, Alaska. What a glow to feel that those nine children in far-away Alaska on Spruce Island will have a bit of our love!"

*Adequate training in missionary education produces activity in the field of missions.*

### Libraries

In an effort to make some of the best books on missions available to students in our training schools, an arrangement was made to supply books from the Department library to selected groups in one school. Postage was paid by the school and

books were lent for a period of six weeks. Books not available in public libraries and extra copies of texts in the school libraries enlarged opportunities for research and facilities for study. The plan will be extended another year.

Another contribution from the library of the Department of Missionary Education was a box of books to found the library of the new Abbie Gunn Baker Cottage, Spruce Island, Ouzinkie, Alaska. Miss Ruth A. Newbold writes that these books are already in use and have become a part of Ouzinkie's Workers' Library. "Only those who have tried to work without tools can know the depth of our appreciation for such a gift."

service and enlistment of young people. The plan for young people's work is to include in its scope all youth groups now active in the denomination. There is to be brought about a close coördination of these organizations and their programs under the leadership of the Council on Christian Education.

It is not contemplated however, that there shall be the abandoning of any existing youth organization now existing, but on the contrary that they will continue to work fully and freely under the guidance of the new youth organization. It is expected that each of the types of national young people's work will be taken fully into account in the new organization and its values conserved for the good of all. The term, "young people," is understood to mean those under twenty-five.

In order to realize as soon as possible the formation of the national youth organization the Council on Christian Education was obligated to take the following steps:

"To call together within one year after the new Council on Christian Education is formed, a national Baptist Youth Council, approximately 150 in number, representative of youth chosen by the young people themselves in all the various state convention areas and the various youth organizations and interests in the local church. This Youth Council shall meet for at least three days and shall be under the guidance of the young people's staff and a committee of the new Council on Christian Education with such other representatives of the denominational organizations as the Council on Christian Education shall consider helpful. This Council shall be regarded as a temporary body whose task shall be to recommend plans for the permanent national youth organization embodying the fol-

## WORLD WIDE GUILD

### Fellowship of Youth

*Dear Guild Girls:*

Fellowship will be a growing word for us before this year is done. Out of the experience of fellowship comes almost everything that is lovely and worth while in human life. The word and the experience achieve their meaning when you place Christian before them. The word grows into a phrase that is the ideal of all our service, the dream of an experience we would help come true—Christian World Fellowship.

Christian Fellowship is something which concerns our Baptist youth. It should be an experience so real as to find united expression in a program of service and activity to which every group makes its contribution and in which each individual group finds a larger life.

Something of the high concept lies behind the plans for a national youth organization of which you have been hearing. Because the

World Wide Guild is one group which coöperates in the new organization for all Baptist youth it is highly important that all Guild chapters should be fully informed and interested in all the plans as they develop. This brief statement will serve to that end.

The Northern Baptist Convention, convening in Milwaukee in May, 1938, adopted a report which brought into being a Council on Christian Education. One section of that report, and hence one duty of the new Council, provided for the unification of national young people's work and the setting up of a new national youth organization. Certain guiding principles and assumptions were outlined which are given briefly here.

A restudy of all young people's work is to be initiated with the purpose of bringing about such modifications in program and organization as may further more efficient



lowing: (1) The name of the organization; (2) The plan of representation; (3) Its officers, board of managers and subcommittees; (4) The method of functioning in relationship to the new Council on Christian Education; (5) Relationships with the state, associational, and local youth groups; (6) The type, time, membership, etc., of its meetings."

Under the leadership of a special committee of the Council on Christian Education careful plans have been projected. The temporary youth council of 150 young people is to meet on the campus of Denison University, Granville, Ohio, December 27-30, 1939.

In each state a representative supervisory committee was set up which had the following duties: to select the state delegates to the Granville meeting for which careful directions as to qualifications and group requirements were outlined; to make the financial arrangements for attendance; to report the delegates to the National committee by October 1st. Your state Guild secretary was a member of your state supervisory committee.

This meeting of 150 young people at Granville may well be the beginning of a larger and richer fellowship of Baptist youth. Each organization which has been carrying forward a worth while program of study and service has much to

share with the larger group of young people. This will be true of the World Wide Guild. Part of it will be that indefinable spirit of enthusiasm and loyalty which has so marked this organization. Having taken as our rallying point the great objective of the church to make fellowship with God the experience of people the world over, it would be our joy to feel the strength of all our young people united in the task. Objectives of other organizations will enrich our thinking and our programs. Above all, we shall be developing together our lives and our work around the One Leader whose spirit, life and program for his disciples makes fellowship not only a word but a living Christian experience.

Very sincerely yours,

*Elis P. Kappan*

152 Madison Ave., New York, N. Y.

### Senior High Programs

*Let Freedom Ring* is the title which Blanche M. Hodge and Geraldine Williams have given to their booklet of ten programs written for Guild chapters of senior high school age. Five of the programs, suggested for September through January, are based on the home study book, *Right Here at Home*, by Frank S. Mead, and five for February through June are on the foreign study book, *Comrades Round*

*the World*, by S. Franklin Mack. In them you will find suggestions for invitations, worship, discussion, talks, activities and reference to denominational work. Special and varied programs are also suggested. Frequent reference is made to the *Book of Bells* by Satis N. Coleman. It would be well to have a copy of it. Perhaps you can find it in your public library. The study books will be more useful to you and more interesting if you use these programs. The program booklet is 25¢. Order it from the Department of Missionary Education, 152 Madison Ave., New York City. Books should be ordered from the American Baptist Publication Society.

### In Name and in Truth

The Sunshine chapter of the World Wide Guild of Ames, Iowa, sends greetings to Guild girls everywhere. We are 24 strong, although all did not get in the picture. During the summer months we have picnic meetings and in September have a "Missionary Christmas Tree" when we bring gifts for our missionary boxes.

We claim Charles and "Sunshine" Smith, missionaries in Belgian Congo, as our missionaries and have named our chapter in honor of Mrs. Smith. Our girls also have a "birthday missionary" and write to some missionary having a birthday on each girl's birthday. Although we are a Junior Guild and have little money, we hope to do many things for our missionaries.

### State Leaders, Attention!

Do you often wish the far-away chapters could get to your state meetings? Do you wish you could help strengthen Guild work in some of the churches? Here is how state leaders answered *their* questions in a great state like Oregon. The president, Ruth Harvey, writes:

"History was made this year in Oregon World Wide Guild when all



*The Ann Judson Chapter, Beckley, West Virginia, at their tea*



*The Sunshine Junior Guild of Ames, Iowa*

four of the state officers and their directors started out on a ten-day trip through the central and eastern portions of their state. Because of the distance, most of the girls in these sections are unable to attend the regular state gatherings, and the purpose of the trip was to bring them in closer contact with the Guild work of the state as a whole.

"The travelers left Portland on a Friday, holding their first meeting with the girls in Hood River. The next day they met with the two fine chapters at Bend, and Sunday was spent in Prineville, where there are two more very active Guild chapters. There they had complete charge of both morning and evening church services, and then on Monday they went on to meet with the Guild in Grass Valley. Tuesday the group enjoyed a beautiful trip across the Blue Mountains, arriving in La Grande in time for a lovely mother and daughter banquet with the three Guild chapters there. They had a meeting in Enterprise on Wednesday evening with a new chapter, just organized a few months before, but doing fine work already. Thursday's meeting was held in Baker, the farthest

point reached on the trip. A lively group of girls from the Haines chapter also were present at this meeting, along with the three Baker chapters.

"On Friday the group headed westward again, stopping that evening at Athena for a rally of all the chapters in the Umatilla Association. The last meeting of the trip was held with the two chapters in The Dalles on Saturday night, and on Sunday morning the group returned to Portland.

"Altogether, the group traveled over 1,200 miles, meeting with more than 150 Guild girls from 20 different chapters. In most of the places a conference was conducted in the afternoon concerning Guild work and any chapter problems the group wished to discuss. The guests were then entertained at a banquet, after which they spoke, bringing to the girls many thoughts of Guild Bridges. The girls of each chapter visited provided overnight entertainment, and the group was off again bright and early the next morning for the next lap of the journey. Thus the girls and the officers were able to become acquainted and to receive many

ideas and suggestions from each other, which will probably mean much in Oregon Guild work during the coming year."

#### College Girls Welcome

The Ann Judson Chapter of the First Baptist Church in Beckley, W. Va., invited the Freshman class of Beckley College (a new college in our town) to a tea. There was a nice musical program, then games to get acquainted, and refreshments served. The object of course was to meet the new girls from out of town and have them make our church their church-home while here.

#### Over and Above

The Sadie Robbins Chapter of the W.W.G. of Kankakee, Ill., are closing a year with unusual joy in their hearts. Last summer when they were considering a "Special over and above gift," which they wanted to make to the work in Hanumakonda, India, they pledged themselves to give \$150 which they were told would build and furnish a ward there. Work in our city, like in many other places, has not been good this winter, but the money has all been sent. This has not interfered with our other Guild requirements, which have been met in full. We have a picture of the nameplate, which is to be on the door of this ward. It will be a reminder to us that far off in India, we are having a part in ministering to the sick of that great land. Miss Sadie Robbins says this was one of the nicest surprises of her life. Our Guild numbers 30 members.

#### Junior Guilds, Attention!

You were promised in Guild Goals that a special Guild program would be written for your use with the study books. When the books came out in final form they proved to be programs themselves, and you will not need another. The study books, *How Did It Happen*



*The Guild Chapter at the Baptist Hospital, Iloilo, P. I.*

and *People Who Have Made A Difference*, are really plan-books with lots of information, and you girls will have fun planning the program for your meetings yourselves. *Tales From East and West* gives you stories to use in them.

Every girl should have a copy of each plan-book, and it is hoped that some of the Junior chapters can arrange for that. However, if that isn't possible, you can work out your programs if you have one copy of each book and one of the *Tales*. Get all three of them and look them over before making your plans.

Because you do not have to buy a special program you will want to order from the Guild office a "Junior Guild Packet" of special leaflets to use in your programs. They will tell you what Baptists are doing in the fields of work you are learning about. The packet costs 25¢.

#### Friends of the Philippines

Last year we studied the *Young Moslem Looks at Life*. In June we started to study India. By using the study book of the year before we can make use of all study books that are sent to us. We would appreciate it very much if some of the Guilds would pass on to us their books on India.

Each year we do something to raise a little money. This year we

bought two small pigs, and now that they are big we are going to sell them. In this country lechon, a pig roasted over the open fire, is the dish for all special occasions. Each year we also have a service project. Last year we fitted out medicine kits for the girls graduating from our Baptist Missionary Training School here. This year we have voted to send money for the *Evangel*, a Christian magazine published at Paw Paw, Mich. for the blind. This magazine is to be sent to Fellowship Center in

Manila for the many blind people.

Last year a Guild was organized at Jaro Evangelical Church, one of our indigenous churches. There are eight girls in the Guild. The idea of Guild is new to them. Since the group is small, they haven't been able to do much but have meetings for study, and to do a little white cross sewing for the hospital.

There are four chapters in the vicinity of Iloilo City, at B.M.T.S., Central Philippine College, where Mrs. Hazel Bigelow is Guild advisor, our hospital, and at Jaro. There is a chapter at Dumangus, Iloilo, led by Miss Emiliana Deremdas, and a very fine one at Capiz where Miss Effie Adams is missionary.

Perhaps some of the Guild girls at home would like to have prayer partners among these foreign friends. In the Philippines there is no language difficulty since all their school work is done in English. If Guild girls wish to correspond with these chapters, write in care of the missionary or leader in charge.—*Olive Bushner*.

## Children's World Crusade

*Dear Crusaders and their Leaders:*

This past year has been such a busy one for you and for me. I'm sorry I couldn't get to know more of you face to face, but I have seen some of your pictures, I have read some of your interesting doings, and always it has been a joy knowing you were there working together with me and holding up the candle of friendship for boys and girls everywhere to see. And so you see, we have known each other heart to heart.

It has been a precious experience working with you for a finer world. Boys and girls are pretty important if the world of tomorrow is to be a



*Mrs. Kenneth Bergen*

Christ-like one. And because I feel that way about you and what you do it seems to me important too that you have some one all your own giving all her attention to you, your study, your service, your fel-



lowship with others in the Children's World Crusade. I am delighted that we have found that person for you and that I can introduce to you your new leader, Mrs. Kenneth Bergen. You can look into her face right here in our section and, when you read the message she has for you, you'll feel that you have been sitting round her chair and that you have found indeed a new friend.

I shall still be your friend of course, thinking of you often, caring so much about all you do and all you become. This year of special friendship with you boys and girls will be an inspiration I shall carry with me always.

It would be hard to express adequately to you leaders the appreciation I feel for you and your splendid cooperation this year. It is you who have really carried the load. It is to you that the good record of the year is really due. The good wishes and cheerful messages from many of you received during my illness were a source of uplift, and I am more than ever thankful for these Christian friendships. I wish my gratitude could be personally given to you each one. Your patience, your faithfulness, your comradeship will be treasured long after the ties of service cease to be as close for us. The full measure of cooperation you have given me will be one of the joys Mrs. Bergen inherits in her leadership.

To you and to her go my best wishes for a fellowship in service that will be satisfying to you and a blessing to the boys and girls the world around.

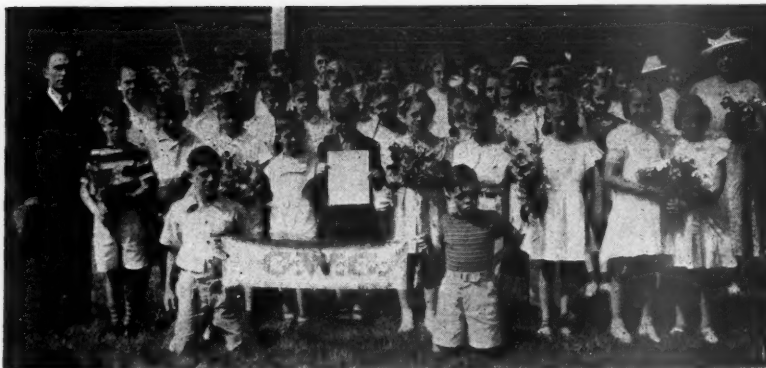
Ever your friend,

*Elin P. Kappan*



*How-do-you-do! Crusaders, How-do-you-do!*

If only I could rub Aladdin's



*Erie Crusaders with the flowers they distributed on their tour*

lamp and bring you all together here in New York! Wouldn't it be fun to line you up for hand-shaking and measure the miles of Crusaders? I can picture each of you stopping to shake hands with me—first, a chubby face, then a curly head, next a freckled nose, and then a dimpled chin. You'd all be there, tall and short, fat and thin, blue eyes and brown, bobbed hair and pigtails. Can't you see yourselves—tall boys growing out of your clothes, girls just losing your teeth, scraped elbows and scabbed knees, reminders of the summer's play? But no matter your size or shape, your eyes would all be twinkling and your faces smiling.

After the hand-shaking (if I still had Aladdin's lamp) I should take you to the World's Fair. It would help us to understand the meaning of our name—WORLD Crusaders. Going to the Fair is like taking a miniature trip around the world. Grouped around a beautiful lagoon are the foreign buildings where Italy, Russia, Japan, Poland, England, France and many other countries show us how they work and play, what they eat and wear. They exhibit the treasures of which they are most proud, shining Swiss cheeses, dainty French laces, Czechoslovakian embroideries. These sights make us realize how many of the things we use every day come from across the sea. When we know that children in other lands also enjoy ball games and snowstorms,

sandboxes and swings, we forget some of the thousands of miles between us and feel more friendly toward these children.

More than that, we have a chance to meet some of the natives of these countries. Pretty Japanese girls explain the delicate process of silk-making. Real British guards watch over the sparkling crown jewels. Native Swiss girls yodel in the Swiss restaurant.

Best of all, the nations at the Fair seem on such friendly terms with each other. It is very much like the world we dream about and hope to make come true some day. Nations that frown at each other at home are quite willing to exhibit their treasures next door to each other. Everyone is good-natured.

As the visitors pass from one foreign building to another, you hear no unkind gossip or unfriendly words about nations which we criticize in newspapers. It rather astonished me until I remembered why these visitors had come. That funny little curiosity inside us which makes us ask so many questions had led them straight to the Fair—to find out how other people work and play. And although our curiosity sometimes gets saucy, it often sets us on a good trail to learn the truth about a person or thing. When we want very much to learn about some special thing, we become so interested, we forget our selfishness and quarrels.

The most beautiful sight at the

Fair is the gorgeous fountain display on the lake, called the "Color Symphony." As soft music plays, a pale green fountain shoots into the air. It is followed by a soft yellow one and then a dusky rose. The music increases and more colors are added, until finally the music reaches a peak and the colors melt into each other, making a picture so beautiful that it causes shivers to go down your back.

The "Color Symphony" helps us to understand why we are Crusaders. All of us, children and leaders, are working to build up friendship among the races and nations of the world, no matter what their language or color. Each country can play its own part, just as the green and yellow fountains do, but each must be willing to blend itself with its neighbors to make the world a happy place. We want the black and yellow, red and white people all over the world to lose their fear of war so they may be free to write beautiful poetry, play sweet music and live happy lives.

Yet I am afraid you will think me just a dreamer. You can't all come to the Fair, but you can look

up other Crusade companies in your district. You can invite them to your church for a rally, get to know them, and plan some work with them.

And we can't make friends with other countries by rubbing Aladdin's lamp. That's why we have Crusade meetings. We can study books, maps, and pictures to help us understand people. We can send to our friends over the sea greetings, scrapbooks, and Christmas boxes so they will grow to understand and love us.

Whenever we meet a little child who speaks a different language, wears strange clothes, or belongs to another race, let us remember the "Color Symphony" and do our part to make a beautiful dream come true.

Good-bye till next month,

*Emily F. Bergen*

152 Madison Ave., New York, N. Y.

#### Sight-seeing Tour of Erie

This trip had been promised to all Crusaders and workers who were faithful in attendance during



*Miss May Halstenrud, our special interest missionary in Alaska*

the year. Tickets were issued to 34 Crusaders and 10 helpers.

The happy group left Immanuel Baptist Church in the morning. Each driver held a schedule of place and time for every stop, which had been previously arranged by the leader. The flowers shown in the picture were distributed to the 13 institutions which we visited.

At the City Mission, the son of the Superintendent, Carl Blackmore, taught us the latest chorus of his own composition, and two sisters among our number sang a duet for him. A Major at the Salvation Army headquarters sang and played on the accordeon. We joined her in singing, "The Old Rugged Cross." We attended the Worship Service of the Daily Vacation Bible School at the Neighborhood House. At the John Hus Mission Miss Kahout spoke and sang in the Czechoslovakian language. The Negro children at the Zion mission entertained us with songs and plays for three quarters of an hour.

The Park by the Fish Hatchery afforded a grand place for our picnic lunches. We also enjoyed some



*West Winfield, N. Y., Crusaders in the costumes for their plays*

surprise ice cream just as we left the Children's Hospital, where we saw many crippled boys and girls basking in the sunshine. Thus ended a Tour which will long be remembered by all who were privileged to go.

### Crusaders at West Winfield

One Sunday afternoon the Crusaders and their parents and friends, of West Winfield, N. Y., met in the auditorium of the First Baptist Church for their annual Crusader service and handwork exhibit. The service was begun by a processional with flags, "Forward, March, Crusaders." Then followed a model Crusader worship program of songs, Bible reading, prayer, recitations and two plays. The first play showed what the gospel of Jesus is doing for the people of India, China and the Islands of the sea. The theme of the second play was the meaning of a genuinely Christian country, emphasizing the part children can play in the making of such a nation. Strong emphasis was placed on friendliness toward all racial groups, tolerance toward people who do not believe just as we do, and a spirit of fair play in all our dealings with other people. This play was concluded by the salutes to the Bible and the Christian and American flags. A very interesting feature of the afternoon was the exhibit of handwork, which was displayed in the session room of the church.

These children come after school once a month for the White Cross work and bring their supper with them. The women of the church furnish something hot. After supper they play games for an hour. All have a good time.

Mrs. Quincy, their leader, has an interesting collection of pictures she has taken of the children covering the past 12 years. The C.W.C. "alumni" receive annually an invitation to the Vesper Service.



*Sherley Myers, reading champion in her state*

### Utah's Annual Rally

On April 29th we held our 12th Annual State C.W.C. Rally at Immanuel Church, Salt Lake City. There were present 92 Crusaders, 6 pastors, 17 group leaders and helpers, and 2 distinguished guests. It was a very enthusiastic gathering, and some surprising and grati-

fying points were brought out in the reports from the different groups.

One was that we had 41 Junior Judson Fellowships among our Crusaders in the state. Of this number, the Immanuel group had 34; they went 100%. The other six were among Taylor Avenue, Murray, and Rio Grande groups.

We have 145 regularly enrolled members who receive weekly instruction in Bible, missions, giving, world friendship, and White Cross work. Many more come irregularly.

Our Crusaders added 1745 points to the missionary reading of the State; 57 Crusaders reading 263 books. Sherley D. Myers, of Taylor Avenue group is the Champion reader of the state this year, having read 38 books.

Utah Crusaders gave \$105.30 to the Missionary Budget of the State. We have very loyal group leaders, and appreciate the fine cooperation of our pastors.

### Improvements at Mather

*(Continued from page 495)*

No longer will girls carry wood by the arm load or in wheelbarrows to replenish fires in little stoves, which were the only means of heating the old wooden dormitories.

Mather School has entered upon a new era of progress in the erection of two brick buildings whose architecture is in keeping with Coleman and Howard Halls. The new buildings are named for presidents of the Society. Judd Hall is a students' dormitory with a gymnasium and a recreation room in the basement. Moor Hall contains classrooms, the library, and laboratories for domestic and physical science.

The faculty and student body extend to friends throughout the country their gratitude for prayers and gifts which make dreams come true at Mather School.



MOTION PICTURES, by Harmon Foundation, Inc., 140 Nassau Street, New York City, on Africa, on Belgian Congo particularly, would add a great deal of interest and information to missionary meetings.

### *Is There a PUBLIC LIBRARY in Your Town?*

MISSIONS ought to be in every public library in the country. The current issue should be in the reading room and a complete file ought to be available for reference.

Quite a number of subscribers are subscribing for their public libraries, not only as a missionary service but also as a community service. Will you not join them and see to it that MISSIONS is made available?

In all such library subscriptions the librarian is furnished the name and address of the friend who makes the subscription possible.



## . THE CONFERENCE TABLE .

### Memories of Los Angeles

By HARRIET W. PALMER

The auditorium of the Roger Williams Church was filled to capacity with women eager to participate in a Conference on Methods under the direction of the National Committee on Woman's Work. Among the subjects discussed were Gift Boxes—the effectiveness of goals, the advisability of definite dates for openings, the number of openings during the year, and the importance of correct reporting of these gifts to the State Offices; definition of "Other Gifts from the Women" and whether the National Woman's Committee should continue to ask that they be reported; the importance of report blanks; the correct methods of shipping White Cross packages; and the advisability of appointing a National Devotional Leader. The findings will be given later.

\* \* \*

An audience of about 2,000 gathered in the Shrine Auditorium for the Woman's Rally sponsored by the two National Women's Societies. It was interesting to see quite a number of men in the audience. The theme of the Rally was "Ringing in a New Era—the World Christian Community." Mrs. Howard Wayne Smith, President of the Woman's Foreign Society, presided in her usual gracious manner. Mrs. Orrin R. Judd, President of the Woman's Home Society, who also was to have been a presiding officer, was obliged to be absent on Convention business. A Christian Citizenship address by Miss Sallie E. Coy, National Chairman of that department, and brief talks on their work

by Miss Lorena Anderson, missionary kindergartner in Phoenix, Arizona, and Miss Helen M. Benjamin, nurse in Nellore Hospital, South India, were of absorbing interest. All hearts were stirred by the vision of opportunity brought by Miss Brimson and Mrs. Swain as they told of their visits to the fields "South of the Rio Grande" and to the people of India—"starving," not only for physical food, but for the Bread of Life. The generous offering was divided equally between the Christian German refugees and China relief.

\* \* \*

In a room which a group of Japanese women had made beautiful by their exquisite flower arrangements, the members of the National Committee on Woman's Work met with the state presidents for a luncheon Conference. Each president brought a two-minute report of the high lights of the year's work in her state.

\* \* \*

Again a great throng of women—more than 1,000 of them—came together, this time for the Woman's banquet. Mrs. R. W. Hollinger, President of the Southern California Society, was the charming toastmistress. The missionaries present were introduced, each receiving hearty applause as she rose when her name was called. The principal features of the evening's program were singing by a choir of Christian Indians from the Hopi fields in Arizona, testimonies by several members of the choir—one of the speakers being Ettie, the widow of Pliny Adams—and a brief address by Miss Mabel Olsen, missionary at Polacca; and a vivid description of travel in West China by Miss L. Emma Brodbeck, who

has just returned to this country from Yachow. Mention should be made also of the delightful musical selections by women from some of the Los Angeles churches.

\* \* \*

The State Board of the Woman's Baptist Mission Society of Southern California invited all Baptists to three open house teas to meet Northern Baptist Convention Boards, Officers and missionaries on the Sunday afternoon preceding the Northern Baptist Convention. Three women opened their homes for these delightful affairs. At one house the receiving line was composed of the representatives of the Department of Missionary Education, at another the Foreign Mission Societies, and at the third the Home Mission Societies. Hundreds of men, women and children accepted the invitation to attend these teas. Afterwards the boards of the two National Women's Societies enjoyed the hospitality of the women of the First Baptist Church at dinner.

\* \* \*

As the theme for this year's program, "Bells," was suggested by the women of Southern California, it was not surprising to find bells used in many ways as decorations and favors. Even the "dime store" cooperated by providing an assortment of pins with various kinds of bells attached, these being worn by many of the women in attendance at the Convention.

\* \* \*

Most astonishing was the efficient method devised by the Los Angeles women for having cars available for carrying officers and board members to all the various gatherings. It was a service greatly appreciated by everyone.

\* \* \*

Gift Box receipts for the past year were \$78,137, which showed a slight decrease as compared with the preceding year.

# MISSIONS CROSS WORD PUZZLE PAGE

## No. 32—A Busy Builder

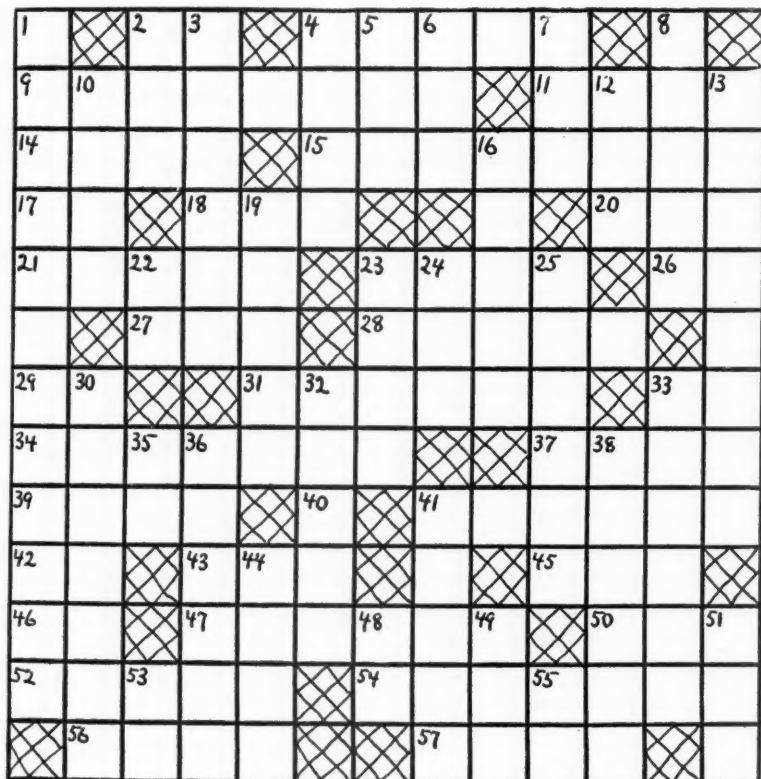
### ACROSS

1. "Should such a man as . . . flee?"
2. "I . . . the Lord your God."
4. "Arise therefore, and be . . ."
8. "the people had . . . mind to work."
9. "The Busy Builder."
11. Containers.
14. A couple.
15. Compound of arsenic.
17. Indian Empire.
18. Gaelic form of John.
20. Month.
21. "The work is . . . and large."
23. "why should the . . . cease."
26. "that I should be afraid and do . . . and sin."
27. "Go to the . . . , thou slug-gard."
28. Substance derived from aloes."
29. Tantalum.
31. Athwart.
33. ". . . , every one that thirst-eth."
34. "clothed with strange . . ."

37. Image; coin (anag.).
  39. "they perceived . . . this work was wrought of our God."
  40. "Then said . . . unto them."
  41. "Ye . . . serve God and man-mon."
  42. Exclamation of joy.
  43. "as the lad . . . , he shot an arrow."
  45. Disease of sheep.
  46. Part of the Bible.
  47. Medicine.
  50. Dove note.
  52. Nest.
  54. Wearing away.
  56. "saying . . . let us meet together."
  57. "which were broken . . ."
- Our Text from *Nehemiah* is 1, 2, 4, 8, 21, 23, 26, 39, 40, 41, 56, and 57 combined.

### DOWN

1. Conversing by the fingers; it and I go in it (anag.).



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No. 12



### Last Month's Puzzle

2. "a reward of their shame that say unto me . . . , . . ."
3. Middle.
4. "saying, Great is . . . of the Ephesians" (poetic).
5. "all that handle the . . ."
6. Monogram for Jesus.
7. Weapon.
8. Mountain range.
10. Observer.
12. ". . . me, and deliver me."
13. Having teeth adapted for cutting; not codes (anag.).
16. ". . . , with her towns and her villages." *Josh. 15:45*.
19. Perfume.
22. Each.
23. "So the . . . was finished in the 25th day of the month Elul, in 50 and 2 days."
24. Palm leaf.
25. Flying.
30. Without light; poach it (anag.).
32. Large net.
33. A Jonah (colloq.).
35. Father.
36. Any of various cavities.
38. Principle of the blessed thistle.
41. Kind of beet.
44. Part of a church.
48. Church of England.
49. Act in a loving way.
51. "every . . . with . . . of his hands wrought in the work."
53. "what my God had put in my heart to . . . at Jerusalem"
55. Swedish.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

### An Open Letter to Program Chairmen

Dear Friends:

Your judges heartily commend you, each one, for the great number of splendid year books, programs and methods submitted in the annual contest. Never was there such a fine array. Indeed, because of it you made your judges' task stupendously difficult. With so many remarkable books, manuscripts and plans worthy of public commendation, it required strong pressure from within to hold ourselves to the rules of the contest.

The awards are as follows:

For year books: *First Prize* to the First Baptist Church, Santa Ana, Cal., because, while such a production is financially impossible for the majority of women's societies, its pages feature methods of work unthought of by many missionary-minded women, one or more of which could be included in their program of work; *Second Prize* to the year book of the Women's Mission Circle of Woodruff Place Baptist Church, Indianapolis, Ind., for excellence of set-up, arrangement and content.

For programs: *First Prize* to the First Baptist Church, Lansing, Mich., for its excellent installation service, because of the loveliness and simplicity of the method used to impress both officers and audience with a sense of their Kingdom-of-God responsibility, and because this program is practicable for use in the smallest church as well as in the largest; *Second Prize* to Hanson Place Baptist Church, Brooklyn, N. Y., for the program of their annual meeting of 1939, because of the novelty of theme, of decorations and of method.

For methods: *First Prize* to Miss Nelda Brown, of Wolfeboro, N. H., for her description of a Sunday Night supper in her church and the missionary program that followed it; *Second Prize* to Mrs. C. B. Siler, of Tacoma, Wash., for the description of methods used in her church; *Honorable Mention* to the opening program of the Santa Ana group, giving a preview of the year's work.

We conclude by quoting Paul. "Know ye not that they which run in a race run all, but one receiveth the prize?" "So run that ye may obtain" next year, is the wish of your two friend-judges, who have sincerely admired the splendid results already obtained.

Augusta Walden Comstock  
Olive Russell

### More "Bell" Notes

We are indebted to Miss Olive Russell for the following suggestion (taken from her annual report): "We, who have the responsibility for missionary publicity, with humble hearts offer the prayer: 'God bless these facts and stories from

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tion, inspiration, and consecrated service." Note how readily this may be adapted to the promotion of books or MISSIONS.

For its annual Student Night program (See MISSIONS, February, page 125), the Hanson Place group made a "little red schoolhouse" (gable end with bell tower) of red paper. A swinging bell, cut from a

greeting card, was pasted in the tower. The program lists a faculty meeting at 6:00 P.M., recess (dinner) at 6:30, chapel (worship service) at 7:30, and assembly at 8:00. Consider an adaptation of this for your "School Bells" program.

One of America's best-loved poets, Mrs. Grace Noll Crowell, graciously consented to the use of her poem, *Bells* (one of the loveliest we have found on the theme), in the August number of *Program Pointers*. If you would like a copy, send a stamped, self-addressed envelope to the Conductor.

Mrs. R. Linklater, Literature Secretary of Buffalo (N. Y.) Association, has forwarded a photograph of a beautiful poster which was on display at a recent meeting of Buffalo Association. The scene is of a harbor with a cluster of buildings around it and a view of the ocean beyond. A bell tower is in the foreground. The interpretation of the poster is as follows: "It is sunrise and the bells from the tower are ringing as the steamer leaves the home port for places abroad with the message of Faith, Love, Service, Sacrifice, Duty and Worship." (These words appear at the side of the poster; across the top in large letters is the theme for the year—*Christ and the World Community: At Home—Abroad.*)

• • •

Letters received at headquarters indicate considerable interest in the story, *Why the Chimes Rang*, suggested in the December program. This is a book—not a leaflet, as many seem to think. Ask for it at the public library.

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##### BORN

To Dr. and Mrs. John S. Carman, of Hanumakonda, S. I., June 28, twins, son and daughter.

To Rev. and Mrs. J. P. Klahsen of Sooriapett, July 9, a daughter.

To Rev. and Mrs. J. Martin England, of Bhamo, Burma, August 21, a daughter.

##### SAILED

Miss Vendla Anderson, July 12; Miss Agnes Anderson and Miss Emily Satterberg, July 19; from New York for Belgian Congo.

Miss Gertrude McCulloch, July 28, from San Francisco for China.

Miss Lena Youngsman, July 29, from Antwerp for Belgian Congo.

Rev. and Mrs. A. S. Adams, August 11, from San Francisco for China.

Misses Viola Hill, Alice Giffin, and Gertrude Waterman, August 21, from Los Angeles for China.

##### DIED

Mrs. W. F. Thomas, retired, of Burma, in Fall River, Mass., July 13.

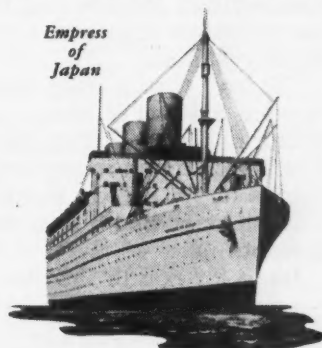
Mrs. Charles H. Tilden, retired, of Assam, in San Bernardino, California, July 30.

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## SITTING IN THE MUD

(Continued from page 478)

with the mud on the floor. So they had to resort to little sticks of wood which they laid down in the mud to sit on. Fortunately the sleeping sheds were water proof. In spite of these handicaps we were much pleased. The people had made all the arrangements themselves without much help from the missionary. It proved to them that they could do successfully what they at one time had considered impossible.—*V. H. Sword, Mongoldai, Assam.*

## Mrs. Charles H. Tilden

Mrs. Grace Darling Tilden, wife of Rev. Charles H. Tilden, died at her home in San Bernardino, Cal., July 30, 1939, after a long illness. Born on December 14, 1883, in Norwich, N. Y., she was graduated from the Teacher Training School, Oneonta Normal, N. Y. She was married, November 23, 1915, and with Rev. C. H. Tilden, missionary to Assam under the American Baptist Foreign Mission Society, went to Jorhat in 1917. Their contribution to the upbuilding of the Jorhat Christian Schools deserves special mention. Ill health necessitated their return to America in 1922. Mr. Tilden has since been teaching philosophy and psychology in the San Bernardino Junior

College. She is survived by her husband and three sons. Two are in college and the third is teaching in a Mexican


School. Funeral services were conducted by Dr. F. O. Belden in the Calvary Baptist Church of San Bernardino.



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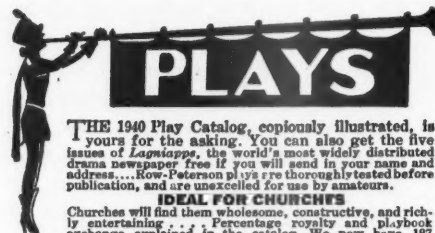
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